

A VOICE FROM ZION.

Sermons and Addresses

— BY THE —

Rev. John Alexander Dowie,

General Overseer of the
Christian Catholic Church in Zion.

VOLUME I.

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VOL. I. NO. I.

A VOICE FROM ZION.

A WOMAN OF CANAAN

A SERMON

BY THE

REV. JOHN ALEX. DOWIE,

General Overseer of the Christian Catholic
Church in Zion.

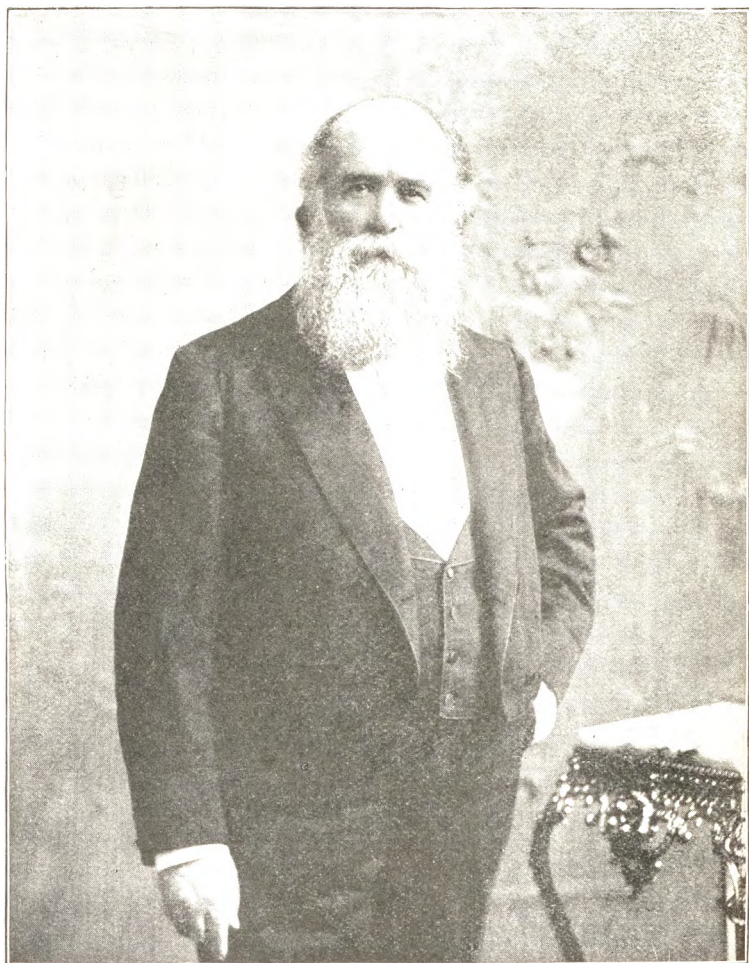
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John Alex. Dowrie

A Woman of Canaan: With Its Applications.

PRELUDE: THANKSGIVING—VACCINATION.

The meeting was opened by singing Hymn Number 141:

I will sing the wond'rous story,
Of the Christ who died for me,
How He left His home in glory,
For the cross on Calvary.

Mrs. Dowie then read the Scripture lesson from the fifteenth chapter of the Gospel according to St. Matthew, from the twenty-first to the thirty-second verse, inclusive.

Scripture Lesson.

And Jesus went out thence, and withdrew into the parts of Tyre and Sidon.

And behold, a Canaanitish woman came out from those borders, and cried, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil.

But He answered her not a word. And His disciples came and besought Him, saying, Send her away; for she crieth after us.

But He answered and said, I was not sent but unto the lost sheep of the house of Israel.

But she came and worshipped Him, saying, Lord, help me.

And He answered and said, It is not meet to take the children's bread and cast it to the dogs.

But she said, Yea, Lord: for even the dogs eat of the crumbs which fall from their masters' table.

Then Jesus answered and said unto her, O woman, great is thy faith: be it done unto thee even as thou wilt. And her daughter was healed from that hour.

And Jesus departed thence, and came nigh unto the sea of Galilee; and He went up into the mountain, and sat there.

And there came unto Him great multitudes, having with them the lame, blind, dumb, maimed, and many others, and they cast them down at His feet; and He healed them:

Insomuch that the multitude wondered, when they saw the dumb speaking, the maimed whole, and the lame walking, and the blind seeing: and they glorified the God of Israel.

Thanksgiving.

There have been a number of thanksgiving notes sent in from those who have been healed, which I have not time to read. They are quite lengthy, but they are very interesting.

The case of Mrs. Agnes Oakes, from Lebanon, Pennsylvania, which covers quite a number of pages, is especially interesting. I will not attempt to read it now, but I will tell you the substance of it.

It is the story of one who for six years had been suffering great agony.

Through the Rev. J. H. von Neida, when she was in a desperate and hopeless condition, she was able to find for the first time in her Bible that Christ was the Healer.

The LEAVES helped her, and a very remarkable case of healing in Lebanon, which some of you may remember—the case of Catharine Schoff, who was healed instantly at the time of prayer after lying years in bed; the papers of Lebanon gave full accounts of it. At the time it created a great deal of interest over all that part of Pennsylvania and the neighboring part of Ohio.

This lady was then led, she tells us, to seek the Lord, and a time of prayer was appointed with myself. She declares that she received an instantaneous healing, and she gives thanks and states the whole story.

We also have a very interesting case here from South Dakota of similar character.

Mrs. Charlotte Leishman, 973 Twentieth Street, Chicago, Healed of Paralysis.

An aged German lady who is now present has expressed the desire to give thanks to God for her healing, and when such a request is made to us, we sometimes, at this portion of the service, although this is not our testimony day, give an opportunity. She cannot speak English very well, but she is here today. She is quite advanced in years, and she would like me to tell what the Lord did for her. You stand up then, Mrs. Leishman. (Mrs. Leishman arose to her feet.) I think you do not speak English, do you? Then I will read what your friend has written for you.

DR. DOWIE:—I spoke to you last Tuesday about a poor German woman who has been wonderfully blessed and healed. She says she thanks God every day and night for her blessing.

Mrs. Leishman—"Yah."

Dr. Dowie—Her name is Charlotte Leishman. She lives at 973 Twentieth Street, and she is sixty-two years old. She has been sick for thirty-two years and six months.

Mrs. Leishman—"Yah."

Dr. Dowie—Her entire right side was paralyzed. She gives God the praise and glory for her healing.

She was thirty-two years and six months paralyzed upon that right side, and she could not speak nor use her limbs. Her sight was affected and her tongue paralyzed. Her hand was drawn up so. (Mrs. Leishman illustrates the manner that her hand was drawn up.)

I remember when I put my fingers upon her hand, it was just as hard as a vise.

Her body was so tender she would scream with pain, and the tears would come to her eyes; and when you prayed with her, her pain all left, and she has felt well ever since. Her arm was shrunken, and it is now filling out, and she is now able to work.

You work? (Mrs. Leishman answered in German that she could knit.) She can do knitting now.

She has been fourteen years in this country, and she has been attending these meetings for four months. She cannot speak English, and it was with some difficulty these facts were secured. But I have watched her case closely, and it has been one of intense interest to me, and she is wonderfully healed.

Now, that is the story as I have it. Now you show how you can walk. (Mrs. Leishman walks down the aisle.)

Your arm all right?

Mrs. Leishman—"Yah."

Dr. Dowie—No pain?

Mrs. Leishman—"No."

Dr. Dowie—No pain now. Whom do you thank?

Mrs. Leishman—"God."

Dr. Dowie—I thought that poor woman had a right to give her testimony. She wanted very much to have it told to the people. I see she is not walking quite perfectly, but she seems to be well otherwise.

Vaccination.

Repeated notes are sent to me concerning vaccination and I am pressed this afternoon to speak about it.

If the inoculation of the human body by the vaccine lymph—that is the matter from a diseased cow, or calf—if the introduction of a filthy disease into the human body can be effectual in preventing disease, then I see no reason why you should not be vaccinated, not merely with the lymph of smallpox, but with every other disease beneath the sun, so as to keep you from it.

Indeed, that is gravely being asked. Legislation is being sought for in connection with rabies—in connection with the bite of a mad dog—and it is gravely suggested in order to keep the whole community free from the possibilities of rabies, that you ought to be vaccinated by lymph taken from a mad dog. (Laughter.)

Then, again, we are informed that the bacilli of various diseases, such as epilepsy, are said to have their root in a certain miserable little microbe, which has been discovered, and it is gravely proposed to protect humanity against epilepsy by inoculating them with the microbe.

The recent attempts to find a cure for consumption by inoculating into the human body the virus of that disease proved a miserable failure, especially in the case so well known of Dr. Koch, whose tuberculosis antidote was composed, as many of you know, of a chloride mingled with the disease itself which had been inoculated into a guinea pig, and then from the rotten carcass of this guinea pig, the patients

were inoculated, and it was claimed to be a Divine revelation—nothing short.

What are the facts?

Virchow, the greatest pathologist in Germany, dissected between thirty and forty bodies of persons who died after inoculation with Koch's lymph. The contention of Baron Koch (for he was made a Baron for it) was that his lymph drove the miserable bacilli out of the diseased tissue. Virchow, after giving an exact account of more than thirty post-mortem examinations, said words like these, quoting from memory:

It is true what Baron Koch claimed; that his lymph does drive the living bacilli out of the diseased tissue, but it drives them out of the diseased tissue into the healthy tissue, and it accelerates the disease, and brings death more quickly.

That was the contention of undoubtedly the greatest pathologist in Germany—Virchow—and he was, and is, supported by very many others.

If the vaccination for smallpox is to be predicated in the same line, we must see the same results follow.

It is no safeguard, but it is full of danger.

I know a Mr. Thomas Good, of Des Moines, Iowa, who gave me details some time ago. I think it was 137 persons who had died within the radius of so many miles of Zanesville, Ohio, from bone erysipelas, and in every case they had been vaccinated by a certain doctor who had brought the vaccine lymph from New York.

This bone erysipelas set in, and the very roofs of their mouths fell out in various cases.

The doctor himself died, and more than one hundred of his patients.

I was asked to pray for the niece of Mr. Good, who in her despair besought her uncle to ask me to pray. I did so, and he has testified she was healed; but says that, so far as he knows, there were not any more than herself who escaped death in that vaccination.

There is no guarantee that the vaccine lymph does not contain, in addition to the cowpock, the deadly diseases of the persons from whom the vaccine has been obtained; for it has usually been taken not from the cow, but from the human subject, and in many cases from persons infected with the filthiest diseases.

I do not believe for one moment that it is effectual, and I do know it is disastrous in hundreds, in thousands, in tens of thousands of cases.

I am constantly meeting many hundreds of cases every year of persons who are lifelong sufferers through infantile vaccination. Many children die through the agony inflicted

upon them by this wretched so-called panacea for smallpox. My advice is, directly, to

Refuse to Send Your Children to Schools Where Vaccination is Insisted Upon,

although it may cost you a little more to find suitable private schools where these children can be instructed.

I can only say that this is a law, so-called, that I should personally give the most passive resistance to within my power.

The law is not a good law; that is to say, it is *ultra vires* of your constitutional rights.

It is a contravention of the essential principles of law, and has been declared so in the State of New York recently, where, upon appeal from a lower court, it was decided in a Superior Court that the ordinance of the City of Brooklyn, demanding vaccination, was illegal, and in violation of the fundamental rights of the citizen, and on that ground the court threw out the ordinance.

It has been again and again contended against with success, and is not anywhere, I think, held today to be good law; but the miserable wretches who pass these ordinances enforce them despite the fact that they are illegal, as they did an illegal ordinance in my own case.

They knew that their miserable ordinance was an infernal concoction, and that it would not be sustained in the higher court; but they meanwhile arrested me, and endeavored to close the Divine Healing Homes at the direct bidding of the doctors of Chicago.

They failed, and their wretched ordinance was declared invalid in the Superior Court after we fought a hundred battles.

It is not possible for everybody to fight a hundred battles, and plant the flag of victory upon the top of the Superior Court of Cook County; but I pledge you this, that Zion with all her force will stand by you, and endeavor to see you through if you are prosecuted. (Amen.)

I would endeavor to insist upon your children being educated in the public schools, but I think that the endeavor may be futile, and therefore I venture to say, though it is going to cost you something, seek out schools that are private, and pay for the education of your children in a private school. You are compelled to do it rather than risk the child's health, and even life, by allowing it to be inoculated with a deadly poison.

It might interest you for me to repeat the fact that I have before stated publicly,

My Children Have Never Been Vaccinated, and God Being My Helper They Never Shall Be.

But I want to tell you a little fact connected with that.

In 1890 we were concluding our two years' mission on the Pacific Coast. I was holding a closing convention in Union Hall, San Francisco, in Sutter Street, close to Union Square.

I had my family and my secretary with me and thought it best to take suites of apartments in the neighborhood. They were very nice rooms, and a very excellent lady controlled them.

I did not know it, but a man had been carried to the pest-house from one of the rooms of that house some months before, and the house had been fumigated by the authorities and closed for a while. My son slept in the room from which the young man had been taken to the pest-house, and where he died of smallpox.

Shortly after we were there, I discovered that both my son and my daughter had a peculiar eruption upon their bodies; in short, they both had severe attacks of smallpox.

Now, there were many persons in that house. I immediately took the children, prayed with them, and the fever left them, and we said nothing about it. So it went on to the suppuration point—quite numerous in my son's case—but they never lost an hour of sleep; they had a little discomfort, but they were steadily healed. The fever did not continue, and all the usually bad effects or symptoms of smallpox—beyond the mere suppuration—ceased—no extension. Not a single person in that house took the disease, and no trace of any contagion was found. They were healed perfectly.

When our little daughter was in Evanston, and attended public school, she was asked if she had been vaccinated, and said No. She was then told that she could not attend the school without a certificate; but I knew better, and I said she could, and she would, and I held—the law upheld me in it—that if any one had had smallpox, there was no need for vaccination.

The question then arose, Did they have smallpox?

I had them submitted to the doctor who was all there was in Evanston to represent the Board of Health, and he examined them, and declared that I was right.

Subsequently I had them examined again for my own satisfaction by another doctor, and I have two certificates stating that these children have had smallpox, and therefore that they do not require to be vaccinated.

I point out to you, therefore, that in their case they had smallpox, were not vaccinated, and never went to bed for one day. The Lord healed them and the disease did not spread.

Well, I wanted to give you that as an illustration of Divine protection. When your children, whom you commit to God, may be stricken with so dread a disease as that, when you commit them to God He heals, and they are kept even from the sickness of it.

I contend that the vaccinator cannot show any such record, and we therefore say to our people here, offer a passive resistance to this illegal ordinance. Do not send your children to the public school, but to private institutions, and save all your money—except ten per cent for Zion, and as large an offering as you can give for the new Tabernacle (laughter)—and in due time come out with us to our Zion where we shall have no Board of Health that will insist upon inoculating you with disease; but where we shall have a Board of Health that believes God is the Healer of His people. (Amen.)

It has been mentioned to me several times that there are doctors in this city who do not believe in vaccination, who, for a consideration, will give you a certificate to the effect that the child's health would be endangered by vaccination. That certificate they must accept, I believe, in the public schools.

In that event, you see, you could evade the issue, but I do not think it is in accordance with conscience; for the intention of the clause in the ordinance is undoubtedly that some one who believes in vaccination, but considers that the health of the child is at that time such as to render it undesirable that such a person shall give the certificate, whereas, if the certificate is given by a person who does not believe in vaccination—it looks to me very much like an evasion, which is not quite conscience. But you must settle that for yourselves.

I have never cared very much for those modes of fighting a matter which did it by evading the issue. I think it is always best to face the issue squarely and fight it out; or else to do what I advise in this case: to offer a passive resistance, and send your children to a private school where vaccination is not insisted upon.

Dr. Speicher tells me that there are lawyers in this city who, if your children are refused instruction in the public school, because they are not vaccinated, will undertake the case of prosecuting the city for damages for refusing your children instruction on such an illegal ground. If these lawyers are good men, and will enter into a proper contract with you, and you will not have to pay anything, I should say, Let them do it. (Laughter.) But I cannot advise that course unless I know. The advice that I give is plain: *Send the children to private schools.*

The Anti-Toxin Deviltry.

How can I describe it with this bottle here and the story I gave you the other day?

A child healed; then these wretched doctors came in, and injected their anti-toxin. They had abandoned the child to die. I had the case and prayed with it, and the child was running about and playing, and the doctors came in expecting all the time that the child was dead, and said: "Oh, what a victory for anti-toxin." They were then told that after they had abandoned the child to die, I had been asked to pray for it; that I had done so; the Lord had healed it, and it was running about well.

"Oh, that is all nonsense; it was not prayer, but anti-toxin," was the reply of the doctor, or words like these, and he took the child into his arms. "Anti-toxin did it, and a little more anti-toxin will finish it."

He injected that anti-toxin into the child's arm. Within half an hour it died.

And the city is full of these cases.

That infernal anti-toxin!

Now, friends, you have had anti-vaccination and anti-toxin enough.

I will ask Dr. Speicher to lead us in prayer. There are many requests here that I want to mention to the Lord.

O come let us worship and bow down: let us kneel before Jehovah our Maker.

At the close of prayer by Dr. Speicher, a short prayer was offered by Dr. Dowie. The announcements were then made for the following week, in which Dr. Dowie referred to the preparation and reconstruction of the New Zion Tabernacle. The offering was received.

A WOMAN OF CANAAN.

Dr. Dowie then delivered the afternoon sermon:

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, profitable unto this people, and unto all in every land, and in all coming time, to whom these words shall come, oh Lord, my Strength and my Redeemer.

The words to which I invite your prayerful attention are found in Matthew 15:28:

TEXT.

Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

Our Lord Jesus Christ only used this expression, "great faith," in two cases. He only said, of all that attended His ministry, that there were two people that had great faith. The one was a centurion of the Roman Army, and the other was the Syrophœnician woman of whom we have just read.

I want to delineate to you the kind of faith that woman had which the Lord said was great, and in reward of which the Lord said, "Be it unto thee even as thou wilt." A great answer.

He could trust her to will what was right. There are not many people who can be trusted like that.

Look at her! Look at the story!

Our Lord Jesus Christ in the course of His preaching comes into the coasts of Tyre and Sidon. A very remarkable people dwelt there. The Syrophœnicians were directly descended from those who had invented letters. The first written language we know anything about is Phœnician. But they were heathen; they were very enterprising; they were renowned for their industries, and their magnificent houses, and their wonderful enthusiasm in everything they undertook; but, like the ancient Greeks, with the highest culture, and the most extensive commerce, and great valor on sea and land,

They Were Debased Idolators.

It would not be possible, and, if possible, it would not be proper, for me to delineate here today the Phallic mysteries so far as we know them; but the worst rite of Dionysius, or Bacchus, and the filthiest things connected with the worship of Venus, were not to be compared for depth of wickedness with these Phœnician rites. These Phœnician rites were of such an infernal nature, so dark, so horrible, that one might almost say that Satan had outdone himself in his horrible representation of everything filthy and foul.

When the people of Israel came into possession of the land of Israel, they halted in their work, and did not drive these heathen out, and there never was a time that they were not a thorn in the side of Israel.

The Philistines, the Phœnicians, and all that bordered upon the sea were a perpetual curse to Israel and a defilement to the land. They were held in great contempt and abhorrence!

Now a remarkable thing about Jesus going into such quarters as these is this, that He never went beyond the borders of Palestine to preach His Gospel; so far as we can tell, not a step.

He came to the borders of Tyre and Sidon.

He came to His own, and His own received Him not, and He came in these three years to minister to His own people, and to die, first for Israel, and then for the world.

Now the Israelite had a conception that all the nations outside were Gentiles—heathen outcasts, that God would not listen to them. The apostles had that same conception, and the Samaritan woman who expressed her utmost surprise at Jesus asking her for a drink, said:

How is it that Thou, being a Jew, asketh drink of me, who am a woman of Samaria? for the Jews have no dealings with the Samaritans.

The position of the Jew at that time was that he would only deal with foreign people strictly in his own interest, but would have no associations with them of any kind whatever; and the Jew is not much different now.

He is not to be trusted anywhere as a race.

They will strictly attend to their own business when they are doing your business, and you will have to look out for your end of the contract strictly when you are dealing with a Jew. Not that he is the only man who can do that, for you will find quite a few Scotchmen and Americans who are the same way. (Laughter.) But, as a nation, the Jews are such.

Now, coming into the borders of Tyre and Sidon this woman, who evidently was a woman of station, is attracted by the splendor of Christ.

His love, His magnanimity, His great Divine personality goes out as He speaks to the multitudes there, and proclaims that He Himself has the power to give rest to the weary, to give Salvation to the sinful, Healing to the sick, and out of the depths of despair to guide all humanity into paths of Faith, and Hope, and Love that lead to heaven here, and heaven above.

She Begins to Pray to Him.

She has a daughter that has a devil.

Now, there may be quite a number of people here who have children who have devils—for many of you confidentially ask me to pray for your demon-possessed sons and daughters who are vain, who are foolish, who are disobedient, who are drunken, who are immoral, who are cruel, and who in short are unclean and devilish.

This woman starts to pray for her daughter when she ought to have started praying for herself.

And that is the way with many of you who are asking me to pray for your daughter or your son. When you come to the end of this story, you will see that that woman who began to pray for her daughter, had to end by praying for herself.

You talk about your sons and daughters having devils in them—how did they get there?

An Illustration.

"Doctor," said a lady to me one day, "oh, I am broken-hearted about my little boy. He is only three years old, and he is a little murderer; and he is such a pretty boy, Doctor, and so healthy, and so beautiful, and so innocent-looking." And then with tears she told me what a determinedly wicked spirit that boy had; how he would tear the wings off flies; how he would get the kitten, and crush its little head, and break its legs; how he would bite and kick, and if he got a knife, cut; how he had gotten into a mad passion with a little

baby of six months old, and because the baby would not repent of something, he was found attempting to choke the baby in the cradle. And she said to me: "I don't know what to do. Oh, my little boy is grievously afflicted; I feel sure he has a devil in him. Pray for him."

I said, "Madam, that is not the trouble at all. I am not going to pray for that little boy. I am going to investigate. How did that devil get into him?"

"Well," she said, "I am sure I do not know." I looked at her, and I said, "Madam, I am sure you lie."

She started; she was indignant with me—and many people get indignant with me, and they have to get over it again. (Laughter.) (Dr. Dowie was interrupted here from noise made by some boys outside on Stony Island Avenue.)

Do you hear that? That is only the Devil yelling. (Laughter.) That Devil got into those boys, probably, because their fathers and mothers violated the Sabbath Day. They do not care for the Lord's Day; they do not care if it is God's Day. What do you expect of their children? They are not looking after these children.

"Now," I said, "madam, I am confident that you lie, and that you do know." She was very indignant.

"Well," I said, "you can be indignant, and go, and I expect you will go to the Devil, if you do go, because I do not take a bit of stock in your Christianity. Madam, I am convinced as I sit here that the boy has a devil in him because you had a devil in you before he was born."

Then I arose, and said, "Now I am prepared to say goodby, unless you are prepared to go to the bottom of this thing."

"Well," she said, "I cannot say goodby, but I do want to go to the bottom, if I die. I see you know it."

I said, "I think I do."

She sat down and I said to her, "Madam, tell me the whole thing."

"I do not know what you mean," she said, fencing.

I said, "Madam, what I mean is very simple, and I will put it to you in a few words. If I am wrong, then the Holy Ghost has not led me; but as I look at you and hear the story of that child, I am convinced that it is so."

I could not give her any further attention that day, and she left me, saying that if I would permit her she would come the next day and bring the child and be there to tell the truth. The next day the child was brought.

It was in a distant city from here—not in this city at all; but Chicago is equally guilty.

I saw the child. I was struck with the remarkable prettiness of the boy, about three years old, perhaps three and one-

half, well-grown, well-formed, a large head, with very pretty bright, curly hair—flaxen, golden, bright hair—and blue eyes, and a laughing, dimpling cheek, and such an innocent-looking smile, until you looked at him closely, and then you found he was laughing at you, and was watching an opportunity to go on with some of his little deviltry.

When he was brought to me, he planted himself squarely and took a good look at me, and I took a good look at him. (Laughter.) He meant to have it out with me, and I meant to have it out with him. (Laughter.) The devil inside of him was just shining out of his little face. He looked as if he was saying, "Where can I get in a kick?"

I watched him very closely. Presently he began some of his little naughtiness in the room, and his mother rushed for him in the ordinary way that mothers do rush at little children who have little devils in them, and began to scold and threaten, coax and wheedle him.

Never do that! Punish your child firmly, if he disobeys you! Compel him to do right! You are there for that purpose. Never let him trifle with your commands! Never! You will be a curse to the world if you let your child grow up disobedient. You will make him have many a heart-ache, because you did not do your duty.

I said, "Leave that child alone; I want to see just what he will do." I kept my eye upon him, but he did not do anything particularly mischievous, and I went on talking with her, keeping my eye upon him all the time, letting him think that I was not looking at him very much. I overdid that a little, because he got behind me, and before I knew where I was I had the hardest kick I have had for many a year. Then he stood back and he laughed, "Ha! Ha! Ha!"

He had done it. He took joy in hurting me. I had not done anything to him; but there was the murderous devil getting the boy ready for a career of murderous crime.

I looked at the child, and I must confess that I felt a good deal more pain and vexation for the moment than of fun; but in a moment I forgot it. His mother was going to whip him. I said, "No, madam; it is you who should get the whipping. We will put the child away." So I handed the child over to some one in another room, and continued my conversation with the woman.

I am giving you this as typical, because we are discussing not merely the story of nineteen centuries ago, but its application today.

"Oh," she said when the child had gone, "isn't it terrible to think my child is so vexed with that bad spirit?" Then she went on, you know, in her mother's despair, "Oh, help me help me. Oh, pray for this child."

"No," I said, "I will not; we will continue our conversation. Now," I said, "be quick."

She would not say a word.

I said, "You must go."

She would not go.

"Then," I said, "I will say the word, and you will tell me if it is true. Madam,

Before This Child was Born You Tried to Murder Him!

"You did not want that child to come into the world, and you tried to murder him, and you failed."

She fell back in her chair almost fainting, and she said, "I did; God forgive me. I did. I tried three times to murder him, but I could not. I hated my own offspring, and I did not want him."

Then I said, "Madam, the spirit of the first murderer came through Eve disobeying God, and obeying the Devil. Every instinct of her nature became diabolical—a murderess—and in all his spiritual nature Cain 'was of that wicked one,' the Devil, and came into this world a red-handed murderer with the Devil in him, because the Devil was in Eve, and the Devil that was in Eve went straight into Cain at the time of his conception, and she brought forth a murderer; so that the first-born murdered the second-born. And you let the Devil into your heart—your damning, accursed vanity, wanting to go to theatres and balls; your desire to avoid maternity, that you might continue in pleasure and get profit in money, made you a murderess, and you have got the reward of it: you have got a Cain—beautiful as the first-born—and with the same Devil in him."

Then she cried bitterly, "And is he to live, and slay his little brother that he tried the other day to murder in the cradle? My God! Is he to live so?"

I replied, "When the Devil gets out of you, madam, the Devil will get out of him. And you have got to stop praying for him and start praying for your own hypocritical self."

She was a member of the Church, a leading lady in the Church, with her hands red with blood; for I ascertained from her, although she had failed to kill him, she had managed to kill two others.

Women of America! That damning, withering crime is making this nation to be filled with tens of thousands of murderers: in every city, in every hamlet, in every country district the curse has come with withering power, and multitudes are born murderers because their mothers hated to have them, and wanted to kill them.

I will tell you the sequel to that story, for I cannot leave it untold.

No more broken-hearted man and woman have I ever seen than when she and her husband, who was more than a participator, because he was the suggestor of the crime, came to my room a few days later, confessed their guilt, besought forgiveness, and got it. Then I prayed with that child.

I prayed repeatedly. The first time I prayed with the little monster wriggled, and bit, and kicked, and cried, and howled, and said, "Leave me alone! I will tell my father of you, and if you don't leave me alone, I will go into a fit."

He used to go into fits, and he used to threaten his mother that he would go into a fit, if she did not leave him alone, and she would leave him alone with his wickedness, for he would go into a fit.

I said, "You can go into a fit, you little devil, and that will be the best thing for me." I was not talking to him; but directly to the Devil in him. And he went into a fit and lay there wallowing, foaming and howling, and I prayed, and I will tell you just what I had to do: I had to kneel right over his stomach and hold him fast to the floor; put my hand upon his head and hold him there until the Devil got out, and the Devil did get out in the Name of the Lord Jesus. (Amen.)

And when I picked that boy from the floor I picked up the limpest piece of humanity you ever saw. He did not look like the same child. He looked ghastly, he looked pale, he looked almost dead, and his mother was horrified at the sight.

I said, "That is the child without the Devil." And it turned out so: for she has been here in this city and told me recently, what she told me years previously in Canada, that she has the joy of knowing that he is perfectly free. She says he is as kind to his little brother as he can be, and they would not know he was the same child. But, then, the Devil has got out of the parents also, and got out of them first.

Now with that prelude look at this story. Look at it, you women and you men, and see just

How You Have Got to Pray When You Get the Devil Out of You.

Mr. M.—"Include the men too."

Dr. Dowie—Oh, I will include the men. (Laughter.) But this is a sermon especially for women.

Mr. M.—"The men are a hard lot."

Dr. Dowie—Mrs. Dowie exonerates me. She says I have been after the men so much lately that the women can have a turn. (Laughter.)

Well, I am not speaking unkindly. I am simply expounding the Word and bringing it down to the fifteenth day of November, 1896. That is all. If it were about a man, I would rake the men all right; and most of you know I deal plainly with the men. Women are a long way better as a whole than

men, and they ought to be. They led us out of Paradise, and they ought to lead us back. (Laughter.)

Now, I will add a word there. They do lead us back, for if it had not been for the perfectly pure and holy, sanctified Virgin Mary, we would never have had a Redeemer.

We got Cain through Mother Eve; the first-born son of the first woman was a murderer; and the first-born Son of God on this earth, who came pure and holy from a sanctified woman, was Jesus born of Mary in Bethlehem.

Mr. M.—“Bless His Name.”

Dr. Dowie—Bless her name, too. The holy, blessed Virgin Mother, Mary. (Amen.) Bless her name forever. (Amen.) In all generations as the angel said:

Blessed art thou among women.

And also as she said:

All generations shall call me blessed.

I marvel at the miserable fears of Protestants, Baptists and Congregationalists and Methodists concerning the Virgin Mary.

You leave the Virgin Mary alone, and are afraid to say what angels said.

You are afraid to call her Holy, although the angel declared that the Holy Ghost sanctified her.

You are afraid to call her Blessed, although the angel said that all generations should call her blessed.

You are afraid to call her the Virgin Mother; you are afraid to use these four names that I link together; for the Roman Catholic Church, sinful and apostate though it is, in many cases has preserved the true, universal, that is the Catholic faith, in declaring that the Virgin Mary, so graciously sanctified by the Holy Ghost, so holy, so blessed, is the Virgin Mother of the Eternal Son of God. I thank God that the Roman Catholic Church, with all its errors, has held fast to some great Catholic truths; that it has held fast the sanctification of the Virgin Mary. Do not forget the words of “the angel Gabriel who was sent from God,” who said to Mary:

The Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee; therefore also that Holy Thing which shall be born of thee shall be called The Son of God.

I will tell you this: You will find that while the Roman Catholic Church is apostate in some things, in other things it has held the faith as the Protestant churches have not.

I Will Protest Against All Error.

I am no Roman Catholic, but I will tell you this: I wrote a little while ago that I saw there was a great movement within the Roman Catholic Church coming, and I see it is coming, and I only hope that Cardinal Satanni—Satolli, or whatever you like to call him—has made the complaint to the thirteenth

Lion that sits upon the Papal throne against Cardinal Gibbons and Archbishop Ireland, and I hope it is true that the Roman Curia is going to discipline them, because it will be the means of bringing liberty to the Roman Catholic Church in America. (Applause.)

I have always thought that there was some good at the bottom of these men, and I only hope it is true. But, however, that is out of the way. I will come back.

Look at This Woman !

Look at her condition. She does not understand Jesus, and she starts praying to Him in a way that He cannot answer.

Oh, my good Lord, what multitudes of prayers are offered to Thee, that Thou canst not answer. How you women have prayed to God, and He never answered you because He could not.

Look how she prayed! She said:

Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil.

But He answered her not a word.

He walked right off.

Now you watch that woman. I want you to watch her, because she is living now, and she is living here, and she is in the Tabernacle today—the same women—the same way of praying. She thinks that a nice prayer like that ought to be heard. It is very respectful. "Have mercy on me."

Now you know the Roman Catholics are always saying, "Have mercy on me," and they are always praying. Why, there is no more prayerful people in the world, and there is no people in the world who can show fewer answers to prayer. Oh, how barren they are.

How often they say to you: "I have prayed; I have wept before every shrine of every saint; I have burned candles; I do penances; I have worn scapulars, and I have been blessed with holy water, and it is no use."

Of course it is not. They do not know how to pray, and their priests cannot teach them: for they do not know themselves, as a general thing.

This woman did not know that prayer could not be heard. What is the matter with it? It looks all right.

Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil.

And He just walks right off; never says anything.

What is the Matter?

She comes to a conclusion: "I see my mistake; He is too mighty a man for me to come to Him directly." So she counts her money, and looks at it, and she thinks, "I'll go to

the apostles; there is Peter, there is John, there is James; I will go to them."

She goes to one of the apostolic college, and she says, "Oh, your great Master would not listen to me, but would you take some money? Oh will you pray for me? *Ora pro nobis*. Pray for us. Oh Peter, James, John, Matthew, Bartholomew, Thaddeus, Judas Iscariot, pray for me."

And I should not wonder if Judas Iscariot took all the money she would give him, for that is always just like the Pope. I have always believed in the apostolic succession of the Pope: I believe he is the lineal descendant of Judas Iscariot, the first financial pope. (Laughter.) The Pope sells everything in Rome, including indulgences to sinners, dispensations to marry contrary to canonical law, etc. If a Bishop has got enough money he can even buy, it is said, a Cardinal's hat.

One great Abbe in France said a little while ago: "I went to Rome expecting piety; I found venality everywhere. At Rome they would sell the Father, and they would sell the Son, and they would sell the Holy Ghost."

You know that is what they do. In Rome they sell baptisms; they sell marriages; they sell funerals; they sell masses. If it is high money, it is high mass; if it is low money, it is low mass; and if it is no money, it is no mass. (Laughter.)

"Oh, that is not in the Protestant churches," says some one. Isn't it?

How Many Protestant Ministers Preach Before They Get a Guarantee for Their Salary?

How many churches are there where the church is not divided into pews; and if you can pay a good deal of money you can sit there, but if you cannot, you cannot take a front seat, but go away back.

I tell you that if you come right down to business, you will find that "they who sell" are not confined to Rome, not by any manner of means.

Now, that is a different proposition. But she comes around the apostles and cries after them, "*Ora pro nobis*. Pray for me and my daughter. Oh, ask Jesus to have mercy upon me." But they know better than to interfere with His decisions, and they try in vain to escape from her importunities. So they go to Jesus:

And His disciples came and besought Him, saying, Send her away, for she crieth after us.

Now, that was their way of solving the difficulty. That is the way a great many people solve the difficulty.

"Send Her Away."

Friends, shall the poor knock at our door; shall the sick cry in our street; shall the sinful reach out their hands, and even

in their blundering error ask the saints to pray for them, and will God send them away?

Listen!

I tell you that the Lord will never send away even these people who are crying in their mistakes after saints and apostles and angels. They are praying wrongly, but He will never send them away. He will teach them how to pray in a right and acceptable way.

After that cry of the apostles He looks at the woman, who is apparently at his feet again, and the apostles are still clamoring that He should send her away. Now He looks at her with great compassion.

I wonder if you could see her. Do you not see her there at Jesus' feet?

To me this is all a picture.

I have lived it over again many a time.

I see the great, compassionate Master standing amidst His own apostles, who are pleading that He shall send that broken-hearted woman away. Will He send her away? She does not know how to pray. She has made a prayer He cannot answer.

She Has Not Recognized His Divinity in That Prayer.

She looks upon Him as a mere man. That is the fatal defect in it. He is only a great and good prophet, and only a man. She has not seen Him as her Lord and her God and she does not, as yet, *worship* Him. He cannot answer her. But will He send her away because she has gone the wrong way around to Him, and erred by invoking the intercession of these impatient and unprepared apostles?

Oh, I see Him standing there, and He looks at her with great compassion, and yet He utters words that are just the bitterest that can come from His Divine lips. He looks at her, and she is pleading: "Oh Lord, you will not send me away. You have healed so many; you have saved so many; please don't send me away." He looks at her and He says these words:

"I am not sent but to the lost sheep of the house of Israel," and He walks right off.

There she is, and He is gone. Now she is going to give up praying surely. She has gone in vain to Him; she has gone in vain to the apostles, and she has come back to Him, and she is told that He is not sent but to the lost sheep of the house of Israel.

Now, she is a Canaanite; she belongs to that accursed race, and, almost in despair, she looks at His retreating figure. Oh, how hard it is! How hard that answer is!

"I Am Not Sent But to the Lost Sheep of the House of Israel."

She does not belong to Israel at all. She has not learned the truth which the world has not learned yet, that God must first bless His Israel, and that through Israel every nation of the earth is to be blessed; and that every man in every nation, no matter of what tongue or color, or clime, in coming to Christ, must come through Jesus, the Messiah of Israel, the Son of Abraham.

He must be spiritually regenerated, and Divinely ingrafted into the stock of God's Israel. You cannot be saved outside of Israel.

I hold today that the descendant of God's Israel is not the Jew alone—they are only two tribes; but that the Anglo-Saxon race, Isaac's Sons, the ten tribes of the Israel of God who rule in the Islands and on this great Continent, and whose two flags cover 550,000,000 out of the 1,400,000,000 on the earth; they are God's national Israel, and God's spiritual Israel is His Church.

She does not know it; she does not understand the theology of it. But I will tell you this: she went on praying. She has heard this, and yet she goes right off to Him again.

Oh, what a splendid thing it is to see that importunity in prayer.

That is what I admire in the Roman Catholics.

You miserable Baptists who are often spiritually frozen sixty feet thick, and others, you pray, and then you let down your hands and you sink, nine-tenths of you. But the most of you do not pray. But I will tell you what I admire about the Roman Catholics: they pray, and they pray, and when they are saved I find them the most praying people of you all; for they have learned, even if it is wrongfully, to pray. They pray morning, noon and night, and all night. They have learned how to pray. Talk about all-night prayer meetings—why, they have had them thousands of times. They know how to pray as far as the mere outward nature is concerned, and they have got something down there that makes them want to pray. God has put it there.

This woman did not know how to stop praying. She had been to Christ, and to the apostles, and she goes after Christ the second time, and always finds a repulse. Yet she goes after Him again. I like to see that woman. Now, you watch what she says this time. This time she goes right off, and sees for the first time where her error has been.

She has been listening to Him, and hitherto He has been only a man to her; but away she goes after Him, and she seeks Him until she finds Him, and then she falls at His feet; and for the first time she does that which gets her an answer to her prayer—she worships Him. That is it—you must worship Him.

That has been your trouble; you have been worshipping a Pope; you have been worshipping a bit of bread that the priest stamped, and said was God; you have been worshipping the Church; you have been worshipping the baptistry; and you big-headed Congregationalists have been worshipping the Pilgrim Fathers (laughter); and the Presbyterians have been worshipping the confession of faith; and the Lutherans have been worshipping Luther.

There are many Idolators around in the Protestants sects. And she worships Him. She has got away from the apostles; she has got away from her false creeds; she has got away from herself. She at last sees that Christ is God, and He is the Foundation upon which the Church alone can be built—upon this Rock, not Peter, but upon this Rock; the confession that Peter made:

Thou art the Christ, the Son of the living God.

“Upon this Rock.” Christ is God. The Church is built on Christ, and the gates of hell cannot prevail against the Church, or against any man who, kneeling upon that Rock, cries to the Eternal God.

The Woman of Canaan at Last Has Her Feet on the Rock, and She Worships God in Christ.

She has a different prayer. Notice her prayer. The first prayer was a long one, a very long one, and this prayer is a totally different one. It is a very short one.

Then came she and worshiped Him, saying, Lord, help me.

I can often tell a hypocrite by the length of his prayer. (Laughter.) He always prays long, and he gives you a good-sized volume of theology inside of his prayer; tells you all about Adam and the fall. He will tell you all about science, and he will pray big prayers, and tell God Almighty all about George Washington and Abraham Lincoln, and he will trot in all his politics, and he will not pray at all.

Now this woman had given up all this kind of praying. She prayed at first very respectfully to a man when she prayed for her daughter. But when she worships Him her prayer comes right down to three words. What are they? When she worships Him she says:

“Lord, help me!”

It was her daughter before. She is like the woman of whom I told you at the beginning who asked me to pray for her boy, and when it came down to business she cried, “Doctor, pray for me,” and her husband cried, “Pray for me; pray for us that the blood stains may be washed from our hearts.”

The woman is now crying out for deliverance from the Devil within her own sinful heart.

She Knows How the Devil Got Into Her Daughter.

She remembers the Phallic mysteries and the immoralities that preceded that child's conception; she remembers the devil that was in her at the heathen festivals long ago. She had drank the Bacchanalian wine, and sung bacchic mystery songs, and she remembers how that child came to have the Devil in her. Now she prays, "Lord, help me."

Now she is at His feet; now she is doing what He requires. She is worshipping Him.

And how does He answer her?

Oh, how mysterious it is; the most cruel answer that could come from human lips seems to come from His lips.

There she is; she is worshipping Him.

She says, "Lord, help me." And now the great Lord raises Himself, and points down at her, and says:

It is not meet to take the children's bread, and to cast it to dogs.

How many Chicago women would go on praying after that? I can imagine how you would start up and say, "I thought you were a kind Man. I thought you were God, but you call me a dog. I am not a dog, sir. I am a Chicago lady. (Laughter.) I am an American woman."

Ah, there is lots of devil in you: for I know you Chicago women. I know women generally. Every bit of the devil of Pride would be aroused. How the eyes would flash hell-fire, and the teeth clinch, and the face become pale with passion, and the heart cry out for revenge, if you, oh women of America, were refused bread and called "a dog!" I do not believe there are a dozen women upon God's earth that would stand that, and I tell you that the greatness of this woman's faith is measured by just that fact, that she lay there at Christ's feet, and she heard Him lift His Voice and point His hand, and say, "You dog!" and go off, and she still loved Him.

Now, did she stop praying? Not a bit of it.

Look you, if you have got the spirit of prayer and the grace of supplication in you,

You Can No More Stop Praying Than You Can Stop Breathing.

You have got to pray. If God has ever touched your heart, you have got to pray—cannot give it up.

That woman went right after Him quickly.

She went to His feet, and she made her last appeal, and I think it one of the most touching things in all the story of prevailing prayer in the Scripture.

All her heathen pride has gone. She cannot give up the hope that is bound up in her. She hears Him call her, even in the words that repel her, and she goes to His feet, and she says: "Lord, that is true; I am only a dog; but the little dogs" (for that is the word in Greek (*κυνάρια*), the little dogs,

the wee little dogs) "that are in the house eat from the crumbs that fall from their master's table, and I will take the place of a dog, but I want this crumb. Help me; help my devil-possessed daughter. Give me that crumb."

The woman who can get there to the depths of that humility can get everything.

Now, the Lord looks up, and now He says the words that ring through the ages. "O woman"—His own heart is touched to the deepest depths by her humility—

"O Woman, Great is Thy Faith."

"It has stood all these testings; it has stood all My hard answers, all My silence, all the apostles' reproaching, all of My driving you down and back; and now you are willing to take the place of a dog. You shall take the place of My own daughter."

O woman, great is thy faith: be it unto thee even as thou wilt.

In such a depth of humility, and with such purity and simplicity of faith, whatever that woman willed was right. She was humbled; she willed her daughter's deliverance from the devil who "grievously vexed her," and her daughter was delivered in that hour.

But greater than the deliverance of her daughter is the story that comes down to us through the ages, telling all women how to pray, and to keep on praying, when it seems your cries are as those of a little dog at His feet. That is the time when He is most willing to bless, and in the deepest depths of humility you see Christ as never before.

You can see the bright and the morning star in the brightest sunlight that ever shone. If you go down a mine and look out from the deep darkness, you can see the stars in the sky, and when you get down into the depths of a real abasement before God you can see His gracious face, when you are empty of everything, and are willing to take the place of the little dog.

An Illustration.

I said words like these six years ago in Minneapolis.

A woman frivolous and vain had come in day by day to hear me, and could get no blessing, but as I unveiled this story her heart was breaking.

It was all her own story.

Her daughter had a devil because she had one, and she was full of sin, and was asking me to pray for her daughter, and when I had finished my address I did not wait a moment before I asked the people to give themselves to God. But she did not stand up merely; she came before every one and knelt, and I will never forget her cry.

She was German, and she cried, "Oh mine dear Lord Jesus, there is no dirty, filthy little dog in all Minneapolis, in all America, like me. I am a dog, and a mean, sinful, filthy little dog."

She lifted her jewelled hands as she made the cry; she lifted her decorated neck; she was grossly overlaid with her jewelry as she made the cry, but not a jewel did she see; not a golden chain did she see. She saw herself a naked, filthy, dirty dog, and she cried for mercy. Oh, how she cried for mercy. It went to all our hearts, and it went to God's. "Be merciful to me; help me, oh Jesus," and she arose from her knees.

She looked me in the face, and said, "I think God has heard me; my heart feels so light."

And He had. All she had asked for that day in her own healing, and the healing of others, was granted.

When I went to Minneapolis a year after, I baptized a number of converts in Lake Calhoun, and this woman among the rest, devoid of every ornament on her face, devoid of all jewelry on her person. She had given it to the poor that winter; she had changed the diamonds into bread for the hungry, and she had seen the diamonds of tears in the eyes of the widow and fatherless; she had changed the gold into little frocks and boots for the children, and she had worked all that winter among the poor, and her husband said to me: "Oh, Doctor, it is wonderful. She used to be my tyrant, and she used to break my heart with her waywardness, and her wickedness and her imperiousness, even though she loved me. Now she is so humble, she is so sweet, she is so good. Doctor, you cannot tell what you did."

I said, "I did nothing. Christ did it." And that day he accompanied her to baptism. She had been a Lutheran, and he did not follow her in baptism that day, though he did later. He stood on the banks of Lake Calhoun, just as his wife was about to come to me in the water, and a man who stood near him said, "What a fool!" He grasped the arm of the mocker—he was a big strong German—and said, "I would have hit you a month or two ago if you had said that. I could not strike you now. She is my wife; she is no fool. Oh," he said, "she is so good; she lives for God; she lives for me; she lives for her family; she lives for the poor, and God will bless her when she goes into that water." And He did.

I tell you there is nothing like getting down to the place which is the lowest, to say as the Centurion said:

Lord, I am not worthy that Thou shouldst come under my roof; and like this Woman of Canaan who said, "Lord, I am only a little dog, but give me a crumb."

If you came with deep humility to God today, and pour out your heart to Him, He will hear you for yourself first, and then for your children.

Call.

Every one who wants to be heard for themselves and for their dear ones, stand to your feet. Every one who wants God's blessing upon them in spirit, soul and body, stand to your feet. (Apparently the whole audience arose.)

Friends, answer me. Are you willing to do that which is right in God's sight? Can you say I am?

Audience—"I am."

Dr. Dowie—Are you willing to take a humble place at Jesus' feet today? Can you say I am?

Audience—"I am."

Dr. Dowie—Are you willing to be as a dog at His feet? Can you say I am?

Audience—"I am."

Dr. Dowie—Then pray. Say:

My God and Father, in Jesus' Name I came to Thee. Take me as I am. At Thy feet I pray Thee to give me the humility of that Woman of Canaan that I may say, "Lord, help me," and say, "as a dog I am willing to take the crumbs from Thy table." Help me, Lord. Make me what I ought to be. Cleanse my heart; forgive my many sins (and let me say to you if there are any with blood-red sins, put them before God now in your thought), cleanse me from every defilement of the flesh and spirit. Give me Thy Holy Spirit and power to follow Thee for Jesus' sake. Amen. (All repeat the prayer, clause by clause, after Dr. Dowie.)

Dr. Dowie—Did you all mean it?

Audience—"Yes."

Dr. Dowie—Oh, if you mean it fully, Jesus will say to you today, "Be it unto thee even as thou wilt." Then there will be no sacrifice that you will ever shrink from. Christ will be All, and He will give you all you can ever need in time and through eternity.

After singing "All Hail the Power of Jesus' Name," the meeting was closed by the

BENEDICTION.

Beloved, abstain from all appearance of evil, and may the very God of Peace Himself sanctify you wholly, and I pray God your whole Spirit and Soul and Body be preserved entire, without blame unto the coming of our Lord Jesus Christ; faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God our Father, the fellowship of the Holy Spirit, our Comforter and Guide; one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.

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PERMISSION AND COMMISSION.

“WHOM THE LORD LOVETH HE CHASTENETH,” PAUL’S THORN IN THE
FLESH AND ANSWERS TO OTHER DIFFICULTIES AND
OBJECTIONS TO DIVINE HEALING.

BY THE

REV. JOHN ALEX. DOWIE

General Overseer of the Christian Catholic Church.

CHICAGO:
ZION PUBLISHING HOUSE,
1207 MICHIGAN AVENUE,
1897.



John Alex. Devine

ANSWERS TO DIFFICULTIES AND OBJECTIONS.

FIRST LECTURE.

INVOCATION,

“Let the words of my mouth and the meditation of my heart be acceptable in Thy sight and profitable unto this people, O Lord, our Strength and our Redeemer.”

TEXT.

“But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh a reason of the hope that is in you, with meekness and fear, having a good conscience that whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ.”—1 Peter 3: 15, 16.

THIS afternoon I will deal with some of the difficulties and objections to Divine Healing. My answers shall be as brief and direct and helpful as possible. These I want to mass.

THESE OBJECTIONS ARE OF VARIOUS KINDS.

Some of them are scriptural, and some of them are spiritual, some of them are medical and surgical, but most of them are absolutely unreasonable. In fact there are none of them that have any real foundation in fact or reason, even though some of them appear plausible. Some of them are advanced by perfectly conscientious Christian men who have a difficulty in reconciling this teaching with some parts of the word of God. First of all, I will take the

OLD TESTAMENT DIFFICULTIES.

In my recent lectures on the story of Job I dealt with the principle difficulty, the difference between permission and commission. I shall not enter into a long discussion regarding the whole question of permission and commission, but I shall refer to some of the difficulties that beset, in a general way, those who persist in looking at Divine Healing from the old Testament point of view.

Let me first of all, say to you and to all, that I am not a minister of the Old Testament and I am glad I am not. Let me remind all persons that I am not called upon to defend the modes of ministry in the Old Testament or in any degree to hold myself responsible for Mosaic errors. Christ our Lord swept away

many things enacted as laws by Moses, and placed Himself far above Solomon and the wisest of the ancient teachers. Jesus rejected Moses' teaching "An eye for an eye, and a tooth for a tooth." He swept the Law of Revenge from the Divine Statutes, saying, "But I say unto you, Love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you." When Solomon was mentioned, He said, "A greater than Solomon is here." I do not hesitate to say there are many errors made by Christians in their wrong estimates of the Mosaic dispensation. I believe there are serious blunders made regarding the Old Testament. I believe it was absolutely inspired. Does it mean that the Old Testament was inspired as a record of things for imitation? God forbid. For instance if I were bound by the Old Testament teachings, I would have to apply this teaching as regards marriage. The law of God permitted under Moses was this, that if a man's brother should die, that man was bound to take his brother's wife and make her his wife, to adopt his brother's children and to raise up seed to his brother by means of that brother's wife and if he did not do it, that woman could take him to the door of the tabernacle and spit in his face and take off his sandal and throw it at him declaring him to be an unworthy Israelite. The Old Testament not only permitted polygamy, but in these cases almost enforced it. Well, I must confess I am glad that I did not live in those times, under that dispensation. I have a brother and he has a wife, but she would not suit me at all, and, probably, I would just as little suit her. If my brother died, I would rather she would spit in my face and hit me with a shoe, than to have to marry her. Perhaps she might be of the same opinion too.

But polygamy which was permitted by the Old Testament, is directly set aside in the New Testament, Christ saying there should be one wife as "in the beginning." Monogamy not polygamy is Christ's law. Therefore Christ set aside Moses, Solomon and others, even in matters where they claimed divine direction.

A NEW COMMANDMENT.

There is a part of the Old Testament that is binding upon every Christian and that is the Ten Commandments. Not the Mosaic Law, not what this man or that man said or thought, but the Law that God gave on Sinai. Jesus said concerning

these Ten Commandments, "Whosoever therefore shall break one of these least Commandments and shall teach men so, he shall be called the least in the Kingdom of Heaven: but whosoever shall do and teach them shall be called great in the Kingdom of Heaven.

The Lord added to these ten a New Commandment which is as regard our relations to each other, higher than them all. The Ten Commandments never rose higher than this, "Love your neighbour *as* yourself," but the Eleventh Commandment enjoins us to love our neighbour *better* than ourselves. Jesus said, A New Commandment I give unto you, that ye love one another, as I have loved you, that ye also love one another. By this shall all men know that ye are My Disciples." If we obey this, and love each other in the same way as He loved us, we shall love each other better than ourselves, because He loved us better than He did Himself. If He had not loved us better than Himself, would He have laid aside the highest throne in Heaven, would He have suffered voluntarily as He did; would He have become poor and lowly that we might be saved? Christ's New Commandment carries us far beyond the Old Testament. I say I am a minister of the New and not of the Old Testament.

THE OLD AND THE NEW WILLS.

I have a very great reverence for the Old Testament, but the Old Testament is the Old Will. The New Testament is the New Will and the moment that the New Will is made, the Old Will is obsolete, *excepting in so far as any of the Old Will is re-enacted in the New*. This is the position of Christ's minister as regards the Old Testament. So I am under no obligation to bother myself about the Old Testament with regard to its difficulties as to Divine Healing.

COMPARATIVE KNOWLEDGE.

If we are to judge of their knowledge by the records in the Old Testament, then I venture to say I know more about Divine Healing than Elijah ever knew. I know more about Divine Healing than Solomon ever knew. I know more about Divine Healing than Moses ever knew. I know more about Divine Healing than any man from Adam to Malachi. Why? Because I have known of what Christ has done. I have seen what Christ has wrought in thousands of cases, and I see His work daily; and if I do not know more I ought to, and if you do not know more, you ought to. I do not hesitate to say to-day that these assertions are simple facts and sound com-

mon sense however foolish they may seem to some people who seek occasion to revile us.. I tell you under the Ancient Dispensations they did not know much about it. I will tell you more. • Notwithstanding the fact that Divine Healing fills the Old and New Testaments from beginning to end, notwithstanding the fact that multitudes are being healed, the Church of God to-day does not know much about it. It knows very little comparatively about anything. It has a great capacity for muddling up things, and for a religion in the past tense, a religion of theoretical emptiness.

I am under no obligation to adjust my theology to the Old Testament at all. I take my theology and my life from the New Testament.

I humbly submit however, that there are no real difficulties under the Old Dispensation in understanding Divine Healing as God's will.

Some will say, but look the Old Testament says in various places that God sends consumption and boils and all those kind of things. Yes it does, and I tell you it says more than that. It says that God has declared "I make Peace, and create Evil"—Isaiah 45:7 also says, "Shall there be Evil in a city, and the Lord hath not done it?"—Amos 3:6. Again "Evil came down from the Lord unto the gates of Jerusalem"—Micah 1:12. Again "The Lord hath put a lying spirit in the mouth of these thy prophets"—1 Kings 22:22. I tell you plainly that, if I believed these statements were correctly translated, I would burn my Old Testament, and fight against such a cruel monster believing as I must that he is not the good and holy God. But it is not so. The translation of these and many similiar passages is entirely wrong, and absolutely opposed to the revealed nature of God, to the teachings of the Old Testament generally, to the instincts of every redeemed child of God, and to the plain declarations of our Lord Jesus Christ, the Foundation of all Faith, Wisdom and Love. Some day there must be a revision of the Old Testament which will correct these God dishonoring blunders. Some of them are so apparent that it needs no acquaintance with the Hebrew tongue to see them. For instance in 2 Samuel 24:1 it is written, "And again the anger of the Lord was kindled against Israel, and He moved David against them to say, Go, number Israel and Judah." But the whole passage is manifestly wrong; for that was Satan's work, and 1 Chronicles 21:1 says,

“And Satan stood up against Israel, and provoked David to number Israel.” Both could not be true, and it is manifest on the face of it that Chronicles gives the correct translation, in naming Satan, not the Lord, as the author of David’s sin.

So with the “hardening” of Pharaoh’s heart. One passage says God did it, and another that Pharaoh did it himself. It is clearly so: for God sent Moses to soften his heart; but Pharaoh resisted against God and His cruelly oppressed people.

KEY TO THE DIFFICULTIES.

The key to all these difficulties lies in this fact that the active verb has been translated in a *causative* sense when it should only have been translated in a *permissive* sense, or in many cases it is not even as strong as *permission*, but only an *announcement* or *giving an occasion* for a thing. Dr. Robert Young, author of the great Analytical Concordance to the Bible takes this position strongly and in his “Hints and Helps to Bible Interpretation” he gives a long list of passages which have been thus mistranslated. His unrivalled, or at least unexcelled scholarship is of much value in supporting my contention, but with all humility let me say that God showed me this long before Dr. Young’s book was published. Mrs. Dowie will bear me witness in that statement. More than twenty years ago, I held that the active verb in Hebrew must not be translated causatively but permissively in all these and similar cases. If you take the permissive form you will see at once the true meaning of the passages.

FOR INSTANCE TAKE THE PLAGUES OF EGYPT.

According to the present translation of the Old Testament God sent these plagues, but according to the correct reading, God permitted these plagues to come. Take Ex. 15-26. Take the covenant of Healing there.

“And said, if thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee.”

Some one says that goes against your theology. You teach that disease comes from the devil and it says that God put the plague upon Egypt. But I hold and Dr. Robert Young holds and every honest scholar who understands the matter must hold that the verb must be translated permissively

and that is a very different thing from commission—thus, “I will permit to be put upon thee none of these diseases which I have permitted to be brought upon the Egyptians: for I am the Lord that healeth thee.” What was God’s attitude toward Egypt? God did not want Egypt to be plagued at all. God sent Moses to soften Pharaoh’s heart. Moses was a man of great power and might have sat upon Pharaoh’s throne for he was the adopted son of Pharaoh’s daughter, and would have succeeded to Pharaoh’s throne by the law of succession. He choose rather to suffer affliction with the people of God. He stood before that tyrant’s throne and demanded that God’s people should be let go. He said that God would simply withdraw His protecting hand and permit plague after plague to sweep over the land. And so it was. The last plague was death and it was then that Pharaoh was compelled to yield.

WHERE DOES DEATH COME FROM?

Does it come from heaven? Is there any death in heaven? No. It never entered there, hence it cannot come from there. Is *death* found in God? No: for He is the Fountain of Life. That which comes from God must be in God, and it is impossible to believe that. “The *last enemy* that shall be destroyed is death,” and God’s *enemy*, and man’s *enemy*, the cause of broken hearts all day long and all life long cannot proceed from God Himself. God hates *death* and “Christ hath *abolished* death” for all who can receive Him as their Life.

Then from whom does it come? It comes from Satan. He “has the power of death.” Christ has “brought to nothing” the power of the Devil in this and all other matters. Hence it is written, “Since then the children of God are sharers in flesh and blood, Christ Himself also in like manner partook of the same; that through death He might bring to naught him that hath the power of death, *that is, THE DEVIL*” —Hebrews 2: 14. “The Law of Sin and Death” is the Devil’s Law; but “the Law of the Spirit of Life in Christ Jesus” is God’s Law, and by the operation of that blessed Law we are “set free” from the accursed Law of Sin and Death.—Romans 8: 2. What did Christ come to do? To destroy the power of sin and death. Then sin is God’s enemy and yet death was the last plague that swept over Egypt. God simply withdrew His protecting hand and said in effect, I will permit death to destroy the first born of this wicked nation—The messenger of Hell—Death—then went

forth and destroyed the first born. God permitted it. Can you say permission is commission. It is no such thing. It is the opposite. Men reap what they sow, and "the Wages of Sin is Death." It is not "I, the Lord create evil," but, "I the Lord *permit* evil to follow the commission of transgressions." And so with all the other passages I have quoted, and many others, especially in the Old Testament. All these questions can be answered if you will supply the permissive form of the verb and not the causative. God simply permitted man to receive the consequence of his own transgression.

PERMISSION IS NOT COMMISSION.

God permits people in this city to establish saloons and sell whiskey, and men steal from and murder each other. He permits people to live and sell whiskey. Is permission commission? No. Did God command the Jews to persecute the Christ? He permitted them to do it. Did he cause Him to be crucified? No. Whose work was it? The devil's not God's and that is one of the lies of modern theology which has been embodied in a hymn:—

"Jehovah lifted up His rod;

Oh Christ, it fell on Thee.

Thou wast sore stricken of thy God

There's not one stroke for me."

But that is a lie. God did not strike His Son. How dare any minister of God say that? Only the cruel taunts of God's fallen people said, "*We did esteem Him stricken, smitten of God and afflicted.*" Christ as Peter declared at Pentecost, was "*crucified by the hands of wicked men.*" It was the devil's work, by his own children, not the work of God. Evil cannot come from God; and the most Evil Deed ever wrought on this earth was the Crucifixion of the Holy Christ. Shame to call it God's work!

It is impossible for God's Word to contradict itself. Christ our Lord hath bidden us to pray to our Father, "Deliver us from Evil." How then can He ever be the Creator of Evil in any form, at any time, under any circumstances. The Apostle James declares, "God cannot be tempted with Evil, neither tempteth He any man." No Scripture can contradict that fact; and, therefore, any appearing to do so, must be mis-translated or must be inspired of the Devil, not of God. God cannot, then, be the Author of Evil, and Disease is the consequences of Sin. Sin is the work of the Devil. There would

not have been any disease in this world had there been no Sin. Hence the Old Testament *cannot* teach that God has any connection with Disease.

NEW TESTAMENT DIFFICULTIES.

Now we come to some of the New Testament difficulties. One is this.

“If it be thy will.”

We teach that it is the Absolute Will of God to heal to-day, that the Lord “Jesus Christ is the same yesterday, to-day and forever,” and that when He was on this earth, He was absolutely able and willing to heal all that came to Him.

Many say that God’s will cannot be known positively to-day and that when you pray, you must say “If it be Thy will.”

I will take this gentleman who has testified here to-day to his miraculous healing through faith in Jesus, and ask him some questions that I have not asked him before.

Dr. Dowie:—Brother Bates, how many years were you a Christian?

(The story of whose healing appears in LEAVES OF HEALING No. 29.)

Mr. Bates:—Twenty five.

Dr. D:—You were sick for three years with this trouble?

Mr. B. Yes sir.

Dr. D:—You prayed about it?

Mr. B:—Yes sir.

Dr. D:—And every time you prayed, you said “If it be Thy will?”

Mr. B:—Yes sir.

Dr. D:—You did not get any answer?

Mr. B:—No sir.

Dr. D:—And you never would if you prayed that prayer untill you were black in the face. You would never get an answer.

It is the most ridiculous prayer that man can pray to say “If it be Thy will.” I will tell you why. Because it is the will of God to heal.

Oh, says some one, “Christ taught us to pray, “Father Thy will be done” and leave it there.”

We are not taught to pray in any such way, and it is just like your ignorance for some of you to shake your head. In a few minutes you will be nodding approval with the same head, if you are honest. I say we are not taught to pray “Thy will be done” or “If it be Thy will,” or anything which

leaves us in doubt as to God's will. What the Lord Jesus Christ taught us was this. "After this manner, therefore pray ye: "Our Father who art in Heaven, Hallowed be Thy name, Thy will be done *in earth as it is in Heaven.*" That is the prayer. Now "Thy will be done." There is not any stop after the word "done." There is neither comma, semi-colon, colon, or a full stop. The prayer our Lord taught us was to ask our Father in Heaven that His will might be done in us on earth just in the same way as it is done in Heaven.

Well, if it is done in us on earth as it is in Heaven, will there be any disease in us?

Is there any disease in Heaven? No. Is God's will done in Heaven? Yes. Is there any sickness in Heaven? No. Then if God's will is done on earth as it is in Heaven, will I be sick? No. Then I pray God that His will shall be done in me on earth just in the same way. I decline to pray "Thy will be done." I will pray the whole prayer, and not four words out of eleven, making it a prayer of uncertainty and not of faith. The prayer Christ taught us to pray is a prayer for Divine Intervention, that God will come and do something in us that is not being done, and do it in the way that it is being done in Heaven. In Heaven there is no sin and no sickness, and if God's will is done in me on earth as in Heaven, there will be neither sin nor sickness in me. That is the prayer and I will not say "if" at all. I will say, "O God I know it is Thy will to save me, and I know it is Thy will to heal me."

I WANT A FULL AND AN ABSOLUTE SALVATION.

I want a salvation that extends to my spirit, that extends to my soul, that extends to my body. I must have a full salvation if I am to be perfectly happy. I must be set free. I want a salvation that saves not only my spirit, but my soul and my body from the power of the devil, from the ravages of sin and from the consequence of sin of which disease is one.

"WHOM THE LORD LOVETH HE CHASTENETH"

Now the next thing some people say is this. But, you forget it is written, "Whom the Lord loveth He chasteneth." All right. I do not forget it. I always like to remember that passage. A foolish minister rebuked me lately and said from his pulpit in Chicago, declaring that I was "a great blasphemer," because I had said that it is the will of God always to heal His people, and that God never chastens us with sickness. This man in solemn tones (I wonder why it is so many

ministers have got an unnatural, and silly pulpit voice?) said, after one of his members had been healed, and had dared to testify to it in the prayer meeting. Remember it is written "Whom the Lord loveth He chasteneth" and it is the *kind loving Hand* (he can put pathos into it sometimes) hand of your dear Father in Heaven that makes you sick in order to make you good."

Now let us have it out with that man and with all others who tell these lies about God.

In the first place, I tell you that this man who went on to tell his people that disease is a good thing, and, that, when God wants to make His children especially pure and lovely, He put them on a bed of sickness, did not believe a single word of his own teaching. I happen to know that he suffered from an attack of the *grippe* a little while ago. Did he get down and pray, saying Lord I thank Thee for giving me this *grippe*. I am so pleased that you have loved me so. It is so nice Oh dear Lord, give it to my wife, and give my children a dose!

"Did he pray? No. The moment he got sick he sent for a doctor to take what he so calls God's love token, away. He wanted none of the "chastening." Is that the way you do with love tokens?

Now Mrs. W. when the Major secured your favorable notice, he gave you a love token I suppose, and put it upon your finger. Had he come the next day, and said he would like to take away that love token what would you have replied. You would say, "Yes, take it away, and take yourself away too. But he wants you to keep it, and you have kept it, and do not intend to throw it away. (Mrs. W. assents.)

Is that what you did with the love tokens, Major? Did you go and take them away? (Major W. says "No!")

But that minister did that with the *grippe* love token—he received a divine token, and sent for the doctor to take it away. I say that is hypocritical. If disease is a token of God's love, is it right to say, "I thank you Lord for giving me *grippe*. Give me cancer now. The more tokens of that kind that I have the better." I tell you the men who say that, lie. I do not hesitate to say it.

"Whom the Lord loveth He chasteneth" has no reference whatever to disease. It does not mean, *whom the Lord loveth He maketh sick*. You miserable theological Fossil, you advocate for disease and the devil, you maligner of God, you are

keeping God's children in bondage by your false teaching.

I say that the man who says that "chastening" means sickness and disease has no real scholarship. The word in original Greek has no such meaning, and it never did have. The original word which is translated chasten is the *Paideia* and comes from the word *Paidos* which means Child. The verb is *Paiduo* and has the meaning of to train, educate, instruct. *Paideia*, translated chastisement, is therefore the training the education, the instruction, the nourishment, the correction of ignorance, and the training up into health of spirit and soul and body. It is in short doing everything to make a healthy, good and happy child. I tell you that the word which is translated chastening has got no such meaning as making sick. It has the opposite meaning. It has the meaning of correcting certainly for correction is necessary for children. And a child is without any knowledge and without instruction. A baby is a little innocent thief. It takes everything it can lay its hands upon, and constantly misappropriates unless watched. It has not any notion of what is right. Some babies cry for the moon, and want it badly. A spoiled baby cries until it gets whipped out of the notion that it can have the moon by howling for it. Some of God's babies are grown men and women, and need correction too.

THE CORRECTION OF CHILDREN.

The fact of the matter is this. Children have to be corrected. We have to teach children everything. Wisdom is not the natural endowment of a child. The Word of God says, "Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him." One of the greatest curses of this country is that children are not lovingly corrected, and are not restrained. They are permitted to be their own masters when they ought to be under government. That is the fault, the crime, of parents who are not under the government of God, who, therefore, do not bring their children under proper government.

WHAT IT IS NOT.

The correction of a child does not mean breaking its leg. It does not mean innoculating it with cancer. It does not mean putting a serpent to bite it, nor a scorpion to sting it. That is not correction, that is cruelty and wickedness.

Do you think that God, the Almighty Father who loves us

gives us diseases that are worse than serpents and scorpions and says, "Go, Disease, thou child of Sin and Satan, and fasten yourself upon the lungs of my people and give them consumption? Go forth, and fasten yourself upon the bodies of My people and make them miserable by countless disorders. Give them cancer. Make the clean woman who loves to be pure abominate herself. Go, oh cancer and do My work!"

Did God say that? Is that the Voice of God?

I want to say in the first place it cannot be God for this reason. There is no disease in God and there are no diseases in Heaven, and you cannot get disease out of God or Heaven: for it is not in either.

HOW DOES GOD CORRECT HIS CHILDREN THEN?

He corrects them as we correct ours. Not by breaking a leg. We do not have them stung by scorpions, but we restrain them, we instruct them and teach them, and, if necessary, we correct them. But the correction is with reluctance on our part and in moderation. Its object is their betterment. It is not right to give them disease; but it is a parent's duty to keep them from disease and in and all evil.

You will observe the principal meaning of the word is not "correction" even. It is instruction, education. It is for the advancement of God's Kingdom and the bringing up of children in everything that is good. Correction is a part of it and the smallest part, because if a man is always beating a child and never feeding, always grumbling and never praising, always discouraging and never encouraging, he will utterly spoil the child. But God is a loving father and does not want to correct us at all. Do we want to punish our children? Is it a pleasant thing for us to restrain our children? How much better is it to have children who obey us, and who live for God, children whom it is a joy and a duty to praise and encourage. The words "Whom the Lord loveth He chasteneth" mean, and never meant anything else, "Whom the Lord loveth He correcteth, educateth, nourisheth, and bringeth up in health and vigour," as a wise father or guardian does a child. That is the meaning of *paideia*. It is a matter of scholarship and I defy any honest man to dispute the fact. Moreover if you will look in the passage, you will see that it is not sickness but healing which is the end of the whole argument: for in the 12th and 13th verses of that 12th chapter of Hebrews it is written:—"Wherefore, lift up the hands which

hang down, and the palsied knees, and make straight paths for your feet lest that which is lame be turned out of the way, (literally "put out of joint") but let it rather be healed."

THE REDUCTIO AD ABSURDUM.

Now suppose for a moment I believed the other side and that I held that "Whom the Lord loveth He chasteneth," means "Whom the Lord loveth He maketh sick." What should I have to believe? I should have to believe that every Christian who was the most filthily diseased was the most beloved of the Lord, and that the Lord loved such persons above all other.

Listen then. If I went to a church where the minister preached that, what should I expect? I should expect every member of that church to be sick because the Lord loves them. One says, as he coughs, "Ahem, ahem, how the Lord loves me in my throat to-day. I can't talk." Another, "Oh, how the Lord loves me in my leg. I can't walk." Another says, "Oh, how the Lord loves me in my eyes, I can't see." So I should expect to find a congregation like that. Now I want to find a seat in that assembly of the divinely loved, and the steward says, "Oh, the Lord loves me so in the leg, I can't walk. There is dear Brother Jones. The Lord loves him in the throat. He can find you a seat, his legs are all right." Brother Jones thereupon takes me down the aisle and silently shows me a seat.

So I sit in that church where all believe "Whom the Lord loveth He maketh sick."

They are all sick, many very sick, and all are praising the Lord for their love tokens.

Should I stay and see the organist, choir and minister of that church, I would find that the organist is loved so much by the Lord that his fingers miss a note now and then. The choir tries to sing and can't sing. I wait for the minister. Behold him! He is so sick! Disease is written all over his face and Death is resting on him like a pall. He crawls up to the pulpit, his heart palpitates he is so much loved by the Lord, dear interesting fellow! How the Lord loves him! He has not had one good night's sleep for three months. How the Lord loves him! He is coughing and scarcely has any power to talk at all, but the Lord loves him! He tries to talk and cannot do it and finally says, "Brethren, 'Whom the Lord loveth He chasteneth.' Let us sing our doxology, 'Praise

God from whom all *sickness* flows,' and let us go home to bed." (Laughter.)

TRUTH CAN NEVER BE MADE ABSURD.

All that is absurd, but you cannot make truth absurd. It would be a blasphemy to sing "Praise God from whom all sickness flows:" for no sickness ever came from God or from Heaven.

Have you ever read. "And I saw a Dark River of Death, black as night, flowing from the throne of God, and of the Lamb; and upon the broad bosom of that River, there was a Tree of Death bearing fruits of cancer and boils and fever and countless diseases, and it flowed down through the earth and destroyed life wherever it came, and the Leaves of the Tree were for the scourging and defiling of the nations."

Did you ever read that? No. I will tell you what you can read though in the very last chapters of the Revelation.

"And he shewed me a pure River of Water of Life, clear as crystal, proceeding out of the throne of God and of the Lamb.

In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve *manner* of fruits, *and* yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations."

Blessed be God that is a better side of it, it is God's side, and the river of Death is found in the Devil's Bible: for that River flows from Hell.

PAUL'S THORN IN THE FLESH.

"But you are forgetting Paul's thorn in the flesh cries a critic, "you cannot get around that."

No, I don't forget. I know of some churches that have a whole plantation of Paul's thorns, as they call them. I know some ministers that cultivate them and say, "Behold this pot plant of the Apostolic Thorn! Paul had this thorn in the flesh. He prayed for God to take it away; but God was too good to take it away. God was too wise to take it away and He said to Paul, My grace is sufficient for you. Keep your thorn. Keep it and let it grow. Cultivate it diligently. Give it all around." (Laughter)

I am sorry to make you laugh so much, but if I can drive out some things with a laugh, I would rather do it than let them stay to make millions mourn.

What a multitude of foolish things have been said and written about that thorn in the flesh!

Now what does Paul himself say about that thorn in the flesh in 2 Cor. 12. verses 7-10. "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

"For this thing I besought the Lord thrice, that it might depart from me.

And he said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my weaknesses, that the power of Christ may rest upon me.

Therefore I take pleasure in weaknesses, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong."

There was *divinely permitted*, to come upon him a thorn in the flesh. It was *given* but the gift was not from God but from a very opposite source.

In the first place I call your attention to this. That the thorn in the flesh was not a disease at all. It was not an "infirmity" in the sense of sickness at all. It was "a weakness" in Paul. A "want of strength" in him, as the word *astheneia* literally means. That word (*astheneia*) has been wrongfully translated "infirmity," and in the Revised version it is correctly translated "weakness" in the whole of the passage from the first to the tenth verses of 2 Corinthians 12. Most men have got their "weaknesses," and I have got mine. You do not know where it is, and I will not tell you. Mrs. Dowie might be able to tell you, but I am not sure that she knows. I do not think the devil knows. I am not of the opinion that the devil knows as much as many people think. I think the devil is an ignorant fellow. There is not a more ignorant fool upon God's earth than the devil. The being that would fight against the Government of God is a fool. I say that whether he is man or archangel. I notice that the devil attacks me where I am strongest for the most part, especially is this so when he tries to "put me in fear."

The thorn in the flesh was a "messenger of Satan," "the angel of Satan." The "thorn" was a person not a thing, an evil being (*angelos satana*) not a disease. The Greek word

means a person not a thing. That "messenger" came from the devil then, and not from God. And what was that "angel of Satan" sent to do? To bless him? No. "To buffet me." There was permitted to come upon him a thorn in the flesh, an angel of Satan to keep him back, to hinder him. You know when a vessel is trying to get around a cape, it sails here and there to get away from the land. The stormy gales buffet it, and sometimes throw it upon the shore and wreck it. The storms of hell burst forth to buffet and to throw upon the rocks and to destroy the Christian. Does God send forth any such power as that? No. If God sent the devil's messengers, would not the devil be a part of the Executive Government of Heaven? If the devil is part of the government of Heaven, what right have we to resist him? What right have we to destroy his works? We should welcome him and say, "You are the messenger of my Father come to buffet me. Thank you, you dear devil, and welcome, oh messenger of heaven, thrice welcome!" Is that what God wants one to say? No.

Whatever that "thorn in the flesh" was, it came from the devil and the purpose was to hinder Paul, not to help him.

But, some say it must have been a disease or infirmity: for it was "in the flesh."

What does "in the flesh" mean?

How does Paul use that expression? What does Paul say? He uses that expression many times. He says, "They that are *in the flesh* cannot please God." Now does that mean a man that is in his skin? If it meant that, Christ was *in the flesh* and He could not please God. Enoch was *in the flesh* and he could not please God. It does not mean any such thing: for Paul explains the sense in which he uses the words when he says; "But ye are *not in the flesh* but in the Spirit, if so be that the Spirit of God dwell in you." It means this. That they who are *in the flesh*, are in a worldly condition of mind and heart, and are carnal.

You that smoke tobacco, whose flesh cries out for the dirty nicotine. You are "in the flesh." You adulterers and adulteresses, you that want to do bad things you are "in the flesh." But you are *not in the flesh*, says Paul, *but in the Spirit* when you are subject in all things to God.

Now what Paul evidently means is this.

This thorn was a temptation of his carnal nature. This

“messenger of Satan” followed him and troubled him everywhere. He besought the Lord that this messenger of Satan might be taken away. The Lord said, No I will not take it away, My grace is sufficient for thee. My Strength is made perfect in your weakness. Then said Paul, I will glory in “my weakness that the Power of Christ may rest upon me. I will rise above this “weakness” produced by this messenger of the devil. Let Thy power rest upon me.”

The prayer was answered and Paul triumphed over the angel of Satan.

Let me apply it to my own case in a practical way.

I will venture to say that lest I, John Alex. Dowie, should be exalted above measure by the abundance of the revelations given unto me, there has been permitted to come unto me a thorn in the flesh, and many messengers of Satan to buffet me. I have had the hatred of the most infernal press that ever cursed a city, messengers of Satan to buffet me in scores. I have that infernal *Chicago Dispatch* which is owned and edited by a man who got the money to establish that paper by villainy and blackmailing, try to stick a hundred thorns in my flesh. I have published that fact in my sermon entitled “Christ against a Generation of Vipers, or Divine Healing in Conflict with the Chicago Newspaper Press.” You will find it in No. 17 of *LEAVES OF HEALING* p. p. 258 to 263.

That *Dispatch* is the “messenger of Satan.” That *Dispatch* is a thorn in the flesh. I am Christ’s minister; but that *Dispatch* published that I was a liar, a thief, a scoundrel, and a blasphemer. I am an abstainer from birth, but that *Dispatch* said that I got drunk well nigh every night. That *Dispatch* said our Homes were houses of horror and our guests were compelled to live in ill-ventilated and dirty rooms, that they sat at a table where the vilest of food was given to them, whereas I and my family sat at a private table laden with all the luxuries of the season and the finest wines. I do not need to tell you the opposite because you all know it. You know that the Homes are just as bright and clean as they can be, and that we eat at the same table as our guests. No man or woman ever had better servants than we have. Other papers followed in the path of the *Dispatch*. They have spent time and money to destroy us.

The Associated Press have telegraphed from ocean to ocean that our Homes were closed and that we had fled before the

officers of the law. The whole of their statements were pure fabrications: for we never missed a service, and our work was never hindered for a moment. Even the Inter Ocean gave prominence to scandalous charges against me, until my friends might have wondered how I had, from being a consistent Christian man, become an infernal scoundrel. These are "thorns in the flesh" and just what I might expect from the devil; but I tell you I do not allow them to affect me as Paul did. I do not kneel down and say, "Father you have permitted a thorn in the flesh to come to me. Oh, take it away for Christ's sake." I never said that.

I will tell you what I did. I learned from this story of Paul to let the Power of Christ rest upon me. I said, "Thy grace is sufficient for me. Give me strength Oh God, and let me fight this fight. Give me a whip with which I can whip them as Christ whipped them out of the Temple. Give me a sword with which I can strike the "messenger of Satan." Let them be driven back to hell by the purity of Heaven. I do not ask that these "thorns" may depart from me. I only ask that my natural "weakness" to shrink from this conflict with cruel and relentless foes may be overcome by "the Power of Christ" resting upon me. Let me get now where Paul got after his mistaken prayer. Let me "take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then am I strong." Do not stop these infernal papers in their lying, until they have filled up the measure of their iniquity; but give me divine power to fight them to the hour of victory."

And God answered our prayers: for, even our enemies being witness, we have whipped the devil, and covered all these liars with confusion. "The power of Christ" rested upon us.

Nor am I afraid of another series of attacks of which we hear mutterings. Let them come on. I am perfectly willing to give them another whipping and won't I pummel them in the name of the Lord the next time! In His Name I shall do my part, and that is one reason why I have promised to stay in or near to Chicago as my head-quarters for ten years. I am now quite sure that the devil does not want me to stay. When I know what the devil doesn't want, then that is what I want. Of course God is fighting for us and I want to say to to all land sharks and editors and all doctors that there is only

one thing that can possibly stop this work and that is the taking of my heart's blood. They have got to get that before they can stop me. They have got to kill me. But let me tell them this. It would be a tremendous blunder to put a bullet through my brains. To kill John Alex. Dowie would be to raise up a thousand like him to-morrow. They cannot kill God's word. My life is threatened, but I have the conviction that those who threaten me are cowards. I have the conviction they will be careful in any attempt to kill me. They might be hung for it and they do not want to be hung. They shiver at the thought of the gallows. I have the conviction also, that down in the bottom of their dirty, sinful hearts they admire me. I have the conviction they are astounded that a stranger without a pulpit on his side, without a paper on his side, could, by the grace of God, stand alone and fight this fight. I tell my enemies, who are also enemies of God, that I shall remain in Chicago. Paul said 'I will tarry at Ephesus until Pentecost for a great door and effectual is opened unto me, *and there are many adversaries.*' Paul considered then that a great door and effectual was where there were many adversaries. I will tarry at Chicago until God shall send a Pentecost of blessing upon the city that will sweep the Dispatch out of existence. The day will come, the day has come, when decent men are afraid to be seen with that dirty paper in their hands. Why God is burying them, one after another and the poor muddling Medills, and all the miserable liars of the press, are mere ephemeral flesh flies of the earth. Papers can create magots, but they die, they perish and they have no resurrection.

Suppose I had prayed, "O God stop the Dispatch, O God stop the Tribune." Suppose I had appealed to the Courts for tens of thousands of dollars in libel suits, as every one knows I could have done. I could do so even now, because my rights of action continue for twelve months and there is little doubt I could get verdicts and heavy damages: for all men know how false their charges were.

But the Lord Jesus Christ did not send me to this city to go into Courts and have libel actions. He sent me to this city to preach the gospel to sinners, to call men to repentance and to faith so that they might be saved and healed and cleansed on earth, and find their way to heaven. It would ill befit my great message, if I should turn my attention from the sinful and sick and sorrowing, and go down into the City

and wrangle with vipers in their courts. Especially in a city where juries are bribed: where judges are fixed and where murderers can be acquitted and set up saloons in the very heart of the city. I don't propose to appeal to such Courts. I will tell you where I have appealed. I have appealed to God in Heaven and I have received an answer. He is using us in saving the sinners; He is healing the sick; He is extending His Kingdom; and I do ever pray, without any false mock piety, in the privacy of my own room, "Oh God, have mercy upon these liars of the press. God have mercy upon these men. Oh, God, wilt Thou not bring them to repentance that they may cry out for mercy ere they are swept away into hell." That is what I pray.

I never pray to God, "O God, I am afraid of the Dispatch, Oh God, I am afraid of the Tribune. Oh God, take them away." I say no. I say, "Oh, God, let them lie about me as much as they please."

I will tell you one thing they have done. They have made me the best advertised man in America and I did not pay a cent for it either. They have made me so well advertised that I have been asked to go to about fifty cities and lecture and they will give me ever so much money if I lecture. But there is not enough money in the United States to take me from Zion Tabernacle, my little wooden hut. There isn't enough money in the United States to set me upon the lecture platform. I preach "without money and without price" a priceless gospel. God being my helper, I will never sell my talents for money.

Friends, the press of this city is for the most part the "messenger of Satan," and I have taken the liberty of showing you how one may have a "thorn in the flesh" without having a physical disease.

But, after all, there remains the question

WHAT WAS PAUL'S THORN IN THE FLESH?

Many conjectures have been indulged in by theologians who have started with the false presumption that it was a bodily infirmity.

THE MOST GENERAL SUPPOSITION.

The first, and most general of these was that he suffered from diseased eyes, consequent upon the blindness that came upon him on his way to Damascus when he met the Lord in the way, and when "suddenly there shone round about him a light out of heaven."

But there is no justification for such a supposition in any portion of the scriptures. Some endeavour to find it in Galatians 4:13 to 15:—"Ye know that because of a weakness of the flesh I preach the gospel unto you the former time, and that which was a temptation to you in my flesh, ye despised not, nor rejected; but ye received me as an angel of God, even as Christ Jesus. Where then is that gratulation of your's: for I bear you witness, that, if possible, ye would have plucked out your eyes and given them to me."

This passage does not warrant the conclusion that Paul suffered from disease of the eyes, any more than it was implied when one of my friends was good enough to say, "I would give my head for him," that I had a diseased head, or that there was anything wrong with my head. It was simply an expression of affection for the apostle, and showed how much they loved him, and that they were willing to give their eyes for him, a not unfamiliar expression of affection even to this day.

Besides the story of Paul's healing in Acts 9. shows clearly that by a distinct miracle of healing "he received sight forthwith," when Ananias laid hands upon him at the Lord's command. We have no right to suppose that the miracle was other than perfect, and it is a mere assumption to say that his sight was permanently injured, and a reflection upon the completeness of God's work in restoring him.

OTHER CONJECTURES.

Other suggestions as to impediments in speech are met by the fact that Paul was a most eloquent man, so eloquent that the heathen of Lycaonia called Paul, "Mercurius, because he was the chief speaker." And so with all the other suggestions, they are mere unauthorised speculations of men who are determined to fit some physical "thorn in the flesh" to Paul, because of their misunderstanding of the expression, which, as I have shown, has no necessary connection with bodily conditions at all.

PAUL NEVER LAID ASIDE BY SICKNESS.

There is one great fact that stands out in the whole story of Paul's life that it is no where said that he was ever laid aside by sickness, or ever was prevented through disease from continuing his ministry. But the contrary is the case, and one wondrous story shows that God gave him special deliverance from physical suffering and enabled him to triumph over

injuries sufficient to have caused death or permanent disablement.

A WONDERFUL LIFE IN PAUL EVEN WHEN THOUGHT DEAD.

It is the wondrous story of Lystra, where the very people who had counted him a god, were persuaded by some vile Jews from Antioch and Iconium, "and, having stoned Paul, drew him out of the city, supposing he had been dead." But, although he seemed to be so, even to the disciples who stood round about his bleeding and bruised body, all broken with the stones, they were all astounded when "he rose up, and came into the city." Think of it, a man left for dead by the cruel heathen and Jewish foes, and, whilst the mourning disciples are weeping over the mutilated body, he awakes as one out of restful sleep, rises up, and goes quietly back into the very city out of which they had dragged him as a dead dog might have been dragged and cast outside the gates. Surely this shows that especial care and physical strengthening of a wholly supernatural kind was given to this mighty apostle, from whose body there proceeded such virtue that "God wrought special miracles by the hand of Paul: so that from his body handkerchiefs or aprons were brought unto the sick, and the diseases departed from them, and the evil spirits went out of them." Was this the body of a man suffering himself from any loathsome disease? I will simply add, for myself, this word, that those who say so know nothing of one of the essentials for the exercise of the "gifts of healing, and the workings of miracles," which gifts were so mightily manifested in Paul. I think that, on that matter, I have been given by God the right to speak with some authority, and I do so speak, and say that it was simply impossible for Paul to have been used as he was if he had been a diseased man, and, therefore, I reject totally every conjecture which requires "the thorn in the flesh" to be defined as a bodily ailment of any kind. God does not cause His healing power to flow through a diseased channel.

Still the question remains

WHAT WAS THE THORN IN THE FLESH.

Now it is possible that it may never be known on earth or in Time, but I have a little theory of my own, which I will give you for what it may be worth, and, if you do not receive it, I shall not break my heart because of your rejection of it. I simply contribute it as my share of the speculation which has been so much indulged in.

What will the authoresses of the new Woman's Bible say of me should they ever come to hear it? Still there it is, that is my opinion, and I will endeavour to give you some good reasons for it.

First of all, let me say that I agree with the theory that makes Paul a widower. He had been an official "witness" to the martyrdom of Stephen, "consenting thereto," doubtless by casting his vote in the Sanhedrim, the Sacred Council of the Seventy. If so, he must have been at that time a married man, and about thirty years of age, since he could not, otherwise, have been a Rabbi and a member of that famous Council.

But he became apparently a widower and did not afterward marry, partly because he knew that his life was a succession of imprisonments and bonds, for so the Holy Ghost had witnessed, and partly, probably, because marriage would have interfered with his evangelization work. In those days, when means of travel were so poor, it would be especially so, and Paul deemed it wisest not to marry again.

This was the devil's opportunity, especially as he saw good and holy women "labouring with Paul in the Gospel." Is there anything that the devil more delights in than to raise some unfounded scandal concerning a man of God, and suggest impurity where only holy thoughts and actions exist? The devil did this with Christ himself: for that is the suggestion of certain passages in the Gospels containing the vile words of His adulterous adversaries. Paul was not above His Lord, nor are any who are truly faithful. They will be called to suffer as their Master.

Some filthy reporter of the Jerusalem Dispatch of that day was on the track of Paul, watching opportunities for evil, albeit it was before the time of newspapers there was still something answering to them in the correspondence of the "scribes" who were so bitterly opposed to Christ and His followers then as now.

There is an ancient book called the Acts of Paul and Thecla which contains a story that may, with other passages in Paul's epistles, give the key to an understanding of the nature of the "thorn in the flesh" with which these "messengers of Satan" used to torture Paul. Possibly the book as we now have it is apocryphal in part; but one of the early Christian Fathers, Tertullian, says that it was written by an Asiatic Presbyter in the first half of the second century, and it doubtless contains in its main features a true tale of the great apostle. I do not at present have the book at hand, but think that I can recall it in its general outline, although it is many years since I read it. I will only attempt to give a general idea of its contents, putting them in present day phraseology.

The story begins by introducing Onesiphorus with some Christian friends watching the passers by at one of the gates of the Grecian city of Iconium. He has on his tablets a description of Paul, and presently he sees one approaching with some companions who answers the description. He is short, bald headed, with piercing eyes and a countenance that seems sometimes like the countenance of a man and sometimes that of an angel. He is welcomed, and proceeds to the home of Onesiphorus, where he is an honored guest. This same Onesiphorus is mentioned by Paul in 2 Timothy 1: 16-18, as having "oft refreshed" him in Rome, and having "ministered in many things" to him at Ephesus. In this good man's house Paul preaches in an upper room the glorious gospel of God.

Amongst the hearers are many slaves. One of them is the favorite servant of a noble young lady called Thecla in that city of Iconium. Her mistress is full of sorrow and utterly weary of life, for all her nearest and loved have fallen victims to the plague and are dead. She is left alone, or worse than that, is expected to marry a young magistrate, an ephor, of the city, who is like herself a heathen. She finds no comfort in the gods, and is despondent almost unto death. She hated life and she hated death, and wept much in her lonely sorrow. She did not love her intended husband who found pleasure in the cruel gladiatorial sports and vices of that time. The games had no charms for her, no healing for her wounded heart.

One morning she asked Thecla where she had been the previous night, not knowing that her maid was secretly a Christian.

"I was hearing a wonderful man named Paul," she said, "who was once a great rabbi amongst the Jews in far away Jerusalem; but now he preaches Jesus of Nazareth, who was crucified, as the Son of God and the Saviour of the world. Oh, noble Thecla, wilt thou not go also and hear him speak words that shall comfort thine heart, and show thee the true Comforter."

Thecla looked at her maid and said "I will go."

But she did not go at first, she sat at her casement and listened to Paul's voice just across the narrow street in the upper room of Onesiphorus. At last, disguised as a slave, Thecla went with her Christian maiden, and heard Paul tell that wondrous story of how God had become incarnate in Jesus. And as Paul went on to tell of the life and miracles of Jesus, the Christ, and of His death for sinners, His resurrection and His re-ascension into heaven, and the descent of the Holy Ghost, her heart went out to the Conqueror of all true hearts. Then as Paul waxed eloquent in the description of his own conversion and of the wondrous comfort that filled his heart, now "comforted of God," she felt the sweet influence of the Spirit steal over her, and ere she knew she too was at the feet of the Glorified Christ saying, "Lord, what wouldst Thou have *me* to do?" Paul showed her God's Way of repentance, faith and love, and ere she went from that upper room she said, this God shall be my God. I am Christ's forever, and His alone."

When Paul had finished his mission in that city, Thecla, and many other noble women, left also in his company, and ministered unto him, and those to whom he ministered, following him from city to city. This was the opportunity of the scribes of the Jerusalem Dispatch, and some special "messenger of Satan" from the depths of hell made it his business to keep their filthy minds full of the latest and dirtiest forms of scandalous sensationalism. Everywhere Paul went these lies followed. Finally, as might be imagined, Paul turned to Thecla and said:

"Oh, Thecla, I cannot bear these lies following us. It is 'a thorn in my flesh.' Please to go home to Iconium, Thecla, and serve the Lord there."

"Paul, I will not go home because of any evil speaking."

"But, Thecla, they speak shamefully of us, and it hurts the gospel work."

“What matters their evil speeches. They said the same things of Jesus, and He triumphed.”

“But Thecla, pardon me, but you know I cannot marry you or anyone.”

“Nobody asked you, sir,” she said, or something to that effect.

So Paul had no resort but to ask again and again that the “thorn” might be taken away, until God’s voice rang out, “My grace is sufficient for thee: for My strength is made perfect in weakness.” Then he stopped complaining, and rejoiced in his affliction, only praying that the “Power of Christ” might continue to rest upon him.

And the Power came, lifting him far above the power of evil men or devils to annoy, and giving him strength to overcome. “The thorn in the flesh” was no longer a “thorn” that could hurt; but he rejoiced in continuous victory over all opinions of men and went on his glorious way.

THE CROWN OF THORNS A CROWN OF GLORY.

And so the “thorn in the flesh” was, I think, a woman, and yet she was the means to him of greatest blessing. Paul’s Crown of Thorns was, like that of his Lord and Master, a Crown of Glory.

Paul’s “weakness” was changed to strength, and he never again prayed for thorns to be removed by God. In the “Power of Christ” there is no possibility of experiencing “weakness,” and that Power rested on Paul from henceforth.

CORROBORATIONS.

There are passages in Paul’s epistles, especially in 1 Corinthians 9. 5:—“Have we no right to lead about a wife that is a believer, even as the rest of the apostles, and the brethren of the Lord, and Cephas (Peter)?” It would seem from that as if his conduct had been challenged by foes within the Church on the ground that all the other apostles were married. He said to the Church at Philippi, “Help those women which laboured with me in the gospel . . . whose names are in the Book of Life.” This expression indicates that he had many such women helpers, and he sent his great epistle to the Romans by the hands of one of these women, Phebe, a deaconess of the Church at Cenchrea near Corinth. It was too good an opportunity for “the messenger of Satan” to lose, and I have the opinion that this is the true solution of the much talked of “thorn in the flesh,” *a base scandal concerning Paul and the good women who were his helpers.*

A CLOSING APPEAL.

And now we have travelled far to-day in dealing with these difficulties and objections to Divine Healing, and before I dismiss you, I want to ask God to do something much more important. I want you all to get where you can rest in the Lord for a complete redemption. Let all these miserable objections pass away. Consecrate yourselves, spirit, soul and body to God. Ask His forgiveness, and let the Spirit lead you to a full repentance. Beloved friends, it may appear to some thoughtless critics that I have fought some men very severely to-day. I know I did, and it was needful. But I would gladly bring my bitterest enemies to Christ, knowing that in Him alone can they find mercy. I have found mercy there and a complete salvation, a Comforter and Deliverer when the battle raged, and there was no help in that dark and stormy day. Then I found Him walking the waters, and His voice came to me above all their strife, "It is I, be not afraid." I know Him well, and I am going on to know Him better.

"Jesus, my Lord, I know His Name,
His Name is all my boast."

PRAYER.

"Father in heaven, for Jesus' sake hear our cry.

We have considered these difficulties to some as to Thy willingness to heal Thy children. We have found that they have disappeared in the light of Thy word, of sound reason, in the light of the Spirit. For that we thank Thee, and may we go forward more boldly to proclaim Thy truth. But, our God, there are some here to-day that are yet in their sins as well as suffering from sickness. False teachings in Thy Church have kept them back hitherto. O God and Father help them. Our hearts go out to the multitudes who are perishing in this great city. Shall we not break down the wicked opposition which the Devil has brought against us and against Thy work. Let the Power of Christ rest upon us now. Let us reach the people with this Gospel in its fulness. Enable Thy servant to preach a full salvation.

Let us experience the Risen Life of the Redeemer whose Resurrection is celebrated to-day. Give us immediate manifestation of Thy presence. Lead every contrite heart within these walls to find rest in Thee now, for Jesus' sake.

CALL TO REPENTANCE, FAITH, AND CONSECRATION.

Let every one who wants to be free from sin, to be pure

in heart, and clean in life; let every one in this place who wants to find rest in Christ and to consecrate themselves to God this day; let every one feeling their need and desirous that God shall supply it; let everyone who wants the Life of Christ in their spirits, souls and bodies—RISE; and those who are already standing, and who have been standing for several hours in this crowded assembly, PUT UP THEIR HANDS. (*In a moment it seemed as if the whole assembly were on their feet or holding up their hands.*)

QUESTIONS.

Now brothers and sisters, listen.

I ask you in the presence of God, are you willing to give up all sin; can you say, by the grace of God, I am?

Answer:—*I am*, apparently from all.

Are you willing to the fullest extent of your power to put every wrong right; to make restitution and confession wherever needed; can you say, by the grace of God, I will?

Answer:—as before, *I will*.

Are you willing now to make an entire consecration of your spirit, soul and body, and your all, to God; can you say, *I am*? Then say with me (*the people then repeated with the speaker the following words, in a very solemn and earnest manner.*)

“Christ shall be magnified in my body, whether it be by life or by death: for to me to live is Christ and to die is gain.

My God and Father, in Jesus Name, and by the help of Thy Spirit, I consecrate myself to Thee. I give Thee my spirit, soul and body, and my all. Let the Power of Christ rest upon me and lift me above the power of every messenger of Satan to hurt me, above every sin, and every sickness, for Jesus' sake Amen.”

The Doxolgy was then sung.

BENEDICTION.

‘And now, beloved, abstain from all appearance of evil. And the very God of Peace Himself sanctify you wholly; and I pray God your whole Spirit, and Soul, and Body, be preserved entire without blame, unto the Coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it. The Grace of our Lord Jesus, the Love of God, the Eternal Father, the fellowship of the Holy Ghost, the Eternal Comforter, one Eternal God, abide in you, bless you, keep you, and all the Israel of God everywhere, forever. Amen.”

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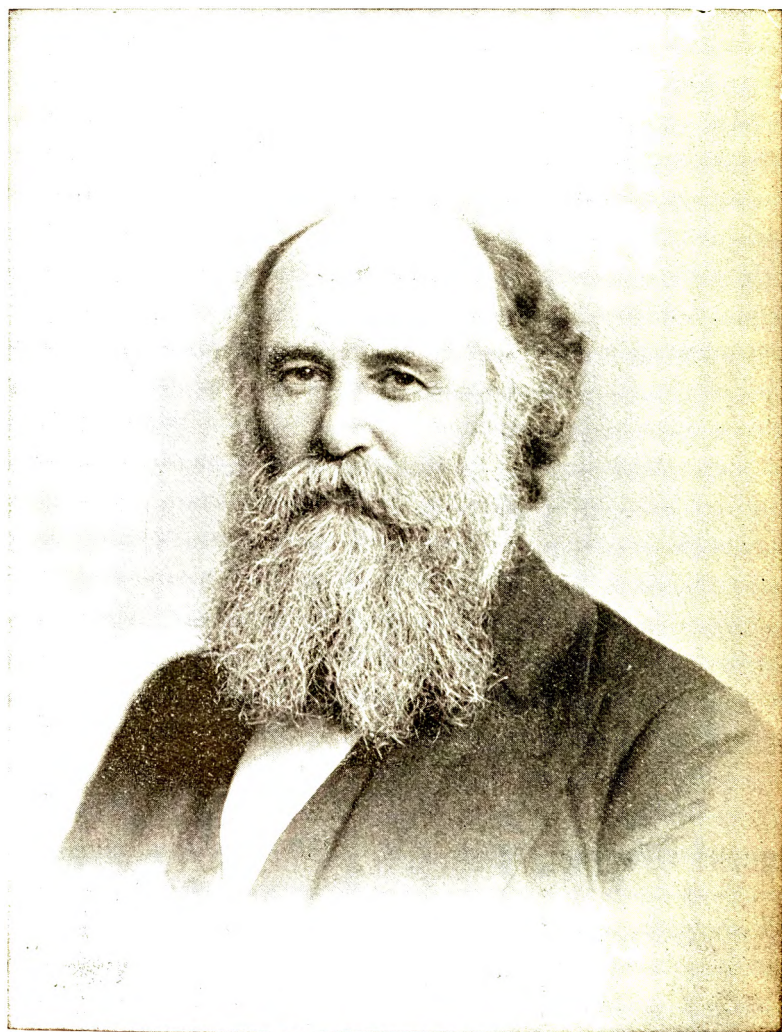
REPLY TO DR. HILLIS.

BY THE

REV. JOHN ALEX. DOWIE

General Overseer of the Christian Catholic Church.

CHICAGO:
ZION PUBLISHING HOUSE,
1207 MICHIGAN AVENUE,
1897.



John Alex. Dowrie

DR. DOWIE'S REPLY TO DR. HILLIS.

Let the words of my mouth, and the meditations of my heart be acceptable in Thy sight, be profitable unto those who hear, and to all in every land and time to whom these words shall come, for the sake of Jesus, our Lord, our Strength and our Redeemer.

Before any testimonies are called for this afternoon, I will do what I have promised.

I will reply to a certain portion of Dr. Hillis' sermon of last Sunday morning in the Central Music Hall, which was announced in the *Inter Ocean* of the previous day to be on this subject:

"The mind and the science cure *versus* the Dowie cure."

Did you ever hear of the Dowie cure? (Laughter.) I will ask you, if you ever heard a word about the Dowie cure in Zion Tabernacle?

Audience:—"No."

Dr. Dowie:—Anybody that can say, Yes, say Yes. (Laughter.) (A child's shrill voice: "Yes.")

Dr. Dowie:—"That was a dear little baby that could say yes. (Laughter.) Where is she? How old is she? About two or three years old. (Laughter.) Well, now the man, woman, boy or girl that can say they have ever heard of the Dowie cure in this Zion Tabernacle, say Yes. [No answer.] There are none. I have heard of it, but it was only in this announcement:

"The mind and the science cure *versus* the Dowie cure: is there a middle or Christian ground."

But when this sermon was published it was differently described, and the word "Dowie" was left out. They had been thinking over it, and so when it was published it was headed:

"The various forms of science cure *versus* the forms of faith cure: with an outlook upon the nature and mission of suffering."

Upon that occasion Dr Hillis took as his text an alleged quotation from the 38th chapter of the book of Ecclesiasticus! (Laughter.)

Not the book of Ecclesiastes; but there were quite a number present in the Central Music Hall,—especially reporters who do not know much about the Bible,—who imagined that

Dr. Hillis had taken his text from the book of Ecclesiastes.

One of those present was one of my own reporters, whom I had sent there, who is well read in the Bible; but who knew nothing of the Apocrypha, and he was under the impression Dr. H. was quoting from the Bible, until he was informed of the contrary. Of course, he never imagined that a Christian minister would take his text from a book that was not in the Bible; but

DR. HILLIS TOOK HIS TEXT FROM AN APOCRYPHAL BOOK WHICH
IS NOT IN THE BIBLE

When he had to attack Divine Healing, he had to go outside the Bible for a text. (Laughter.)

When he wanted to boom doctors and drugs, he had to go outside the Bible for a text, because he could not find one passage from Genesis to Revelation which said one good word for doctors and drugs; not one!

So he went to the book of Ecclesiasticus. (Laughter.)

[Here Dr. Dowie addressed himself to his father, Judge Dowie, at the same time moving his desk to one side.]

You had better give me all the room you can. (Laughter.)

I say he went to the book of Ecclesiasticus, and he said he took his text from the 38th chapter and the 4th verse.

TEXT OF THE PRESENT DISCOURSE.

Before I go any further I will take my text for this reply, and you will find it, not in the Apocrypha, but in the Gospel according to St. Matthew, the 22d chapter and the 29th verse:

“ Jesus answered and said unto them, Ye do err, not knowing the Scriptures, nor the Power of God.” (Amen.)

That is my text. Now, I did not get that from Jesus the son of Sirach, who was the alleged writer of the book of Ecclesiasticus (Laughter), nor did I get it from the grandson of Jesus, the son of Sirach, who brought forth the book of his grandfather in Egypt about 130 years before Christ, for the book of Ecclesiasticus does not even pretend to have been written earlier than the year 190 before Christ, while, as you will see by your own Bibles, the book of Malachi, which closed the Sacred Canon, was written about 397; in round numbers, the year 400 before Christ.

THE BOOK OF ECCLESIASTICUS, FROM WHICH DR. HILLIS TAKES
HIS TEXT, WAS NOT RECOGNIZED BY THE JEWS AS INSPIRED.

It was rejected by them.

In fact they never considered that it had any more claim to be an inspired book than the books of Maccabees or the story of Susanna, or the story of Bell and the Dragon, or any of the Apocryphal books written by Jews at various times between Malachi and Jesus.

The Sacred Canon was closed absolutely about 400 years before Christ, and there is not one single quotation from any of the Apocryphal writings, either by the Lord or by apostles in the New Testament.

The book of Ecclesiasticus was never recognized by the Jews, nor is it recognized by the Protestant Churches of Christendom to-day.

Now, I complain, first of all, that a Christian minister should

TRICK THE PEOPLE

by quoting as if he had got a text from the Bible; and I complain, secondly, that when he did quote it, he did not quote it connectedly, and he did not quote it fairly.

I am going to deal with him *sciatim*.

Let me point out to you then, the importance of that point; that Dr. Hillis practically imposed upon his congregation, and the public generally, by

QUOTING FROM A BOOK THAT IS OF NO MORE IMPORTANCE THAN IF DR. HILLIS HIMSELF HAD WRITTEN IT. (LAUGHTER.)

I complain then that the quotation is not continuous, it is not entire, and it is not honest.

Now, I will give you the quotation from a translation I hold in my hand; a very excellent translation of the whole of the Apocrypha, and I will read to you Dr. Hillis' text.

I will tell you first of all, that instead of being the 38th chapter and the fourth verse, as it pretends to be, it is the 38th chapter, it is the 4th verse, but it is also a part of the 9th, 10th, 12th and 13th verses, and omits the 5th, 6th, 7th, 8th, 11th, and 15th verses.

I will read the passage to you as he quoted it:

"The Lord hath created medicines out of the earth, and he that is wise will not abhor them."

THE OMISSIONS OF DR. HILLIS.

Then he skips without telling his audience anything at all about it. He skips three verses. Now, I will read these verses:

"Was not the water made sweet with wood?"

Why did he not read that ?

I will tell you why ?

Because Jesus the son of Sirach, the writer of this book, in that was referring to Exodus xv, 25, which was immediately followed by

THE COVENANT OF HEALING THAT GOD MADE WITH HIS PEOPLE, at the waters of Marah, 1497 years before Christ, where God said,

“ I am Jehovah that healeth thee.”

That is why Dr. Hillis kept that out.

He did not want his people to examine the passage, and to see how the water was made sweet with the wood.

THE STORY RETOLD.

Let me remind you that the people of Israel were dying with thirst in the desert.

They were three days from the crossing of the Red Sea.

When Moses led out the people of God, he led them into the wilderness of Shur and for three days they found no water.

At last they came to the waters of Marah, and the people cried out against Moses, for the waters were bitter; and, therefore, they cried Marah ! Marah ! which means Bitterness !

Then Moses cried to Jehovah, and Jehovah showed him a tree, and when he cut it down he was divinely directed to throw that into the waters of Marah, and the waters became sweet; and then it is written in Exodus xv, 26,

“ There he made for them a statute and an ordinance, and there He proved them,

“ And said, if thou wilt diligently hearken to the voice of Jehovah thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put [or I will permit to be put] none of these diseases upon thee, which I have brought [or I have permitted to be brought] upon the Egyptians; for I am Jehovah thy Healer.” [Jehovah-Rophi.]

There the Covenant of Healing was made.

Dr. Hillis left that out, because it might have made some of the people search for the passage, and they would have found that the Lord had given a Covenant of Healing to His people.

Now he omits these words in Ecclesiasticus,

“ Was not the water made sweet with wood that the fruit thereof might be known, and He hath given man skill that He might be honored in His marvelous works.”

Then poor Jesus the son of Sirach said,

“ With such doth he heal men and taketh away their pains. Of such doth the apothecary make a confection. Of all his works there is no end.”

We all know that there is no end to their mischief. And then he adds a word,

"And from him is peace over all the earth,"

and there is not an apothecary living that would say Amen, because they know very well that there is no peace from their drugs, unless it is in death.

However, he omitted this verse, and then he goes on.

"My son, in thy sickness be not negligent, but pray unto the Lord and He will make thee whole."

Now, that is really the point that even Ecclesiasticus makes, that the prayer of faith will heal a man.

However, he goes on to quote the passage further:

"Leave off from sin and order thine hands right and cleanse thine heart from wickedness." [And then he says:] "Give place to the physician."

Now why did he not quote the verse between here? Why did he skip again? I will tell you. It would not have sounded nice for the doctors there to have heard him. This is the passage that he skipped:

"Give a sweet savor and a memorial of fine flour and make a fat offering, as not being."

You see, he says to come with a fat offering. That would not look right you know, because it would not have done there to remind his hearers of their doctors' bills.

Then he goes on with the quotation:

"Then give place to the physician, for the Lord hath created him. Let him not go from thee, for thou hast need of him. There is a time when in his hands there is good success. For they shall also pray unto the Lord that he would prosper that which they give for ease and to prolong life."

There he stops.

Now, why did he close the passage?

Why did he not finish the section? Why? Because it would have upset his whole apperception. (Laughter.)

The last word of the section in Ecclesiasticus from which he was quoting, upsets everything that he was arguing; for here is the passage. I am quoting it correctly. Let us hear the conclusion of the whole matter:

"He that sinneth before his Maker, let him fall into the hands of the physician." (Laughter and Applause.)

It is even stronger in the Roman Catholic (Douay) version:—

"He that sinneth in the sight of his Maker, shall fall into the hands of the physician."

Now, I would recommend poor Dr. Hillis to preach next Sunday a sermon from that portion he did not quote—especially from the sum of the whole matter,

8 "YE DO ERR, NOT KNOWING THE SCRIPTURES."

"HE THAT SINNETH BEFORE HIS MAKER, LET HIM FALL
INTO THE HANDS OF THE PHYSICIAN,"

showing clearly that even Jesus the son of Sirach the writer of Ecclesiasticus, connected sin with sickness, and that it was a very proper reward for man's wilful sin that he should fall into the hands of the physician. Now we are done with his text.

We have shown you that he did not take it from the Bible, and even when he quoted it from an apocryphal book, he did not quote it correctly but dishonestly, cutting out little sections here and there, and not giving his people the conclusion of the matter; so that

I BRAND HIM AS A DISHONEST TEACHER, IN NOT GIVING THE
STRAIGHT-FORWARD TEXT OF THE BOOK THAT HE HAD IN
HIS HAND.

Though his text was not from the Bible at all, he ought to have treated Ecclesiasticus very much better.

But Ecclesiasticus is no authority.

It does not belong to the Scriptures at all. It has no more divine authority than if the editor of the *Inter Ocean* had written it

A TRICKY ADVERTISEMENT.

Now I do not know why the *Inter Ocean* and Dr. Hillis should have conspired together to get a congregation in the Central Music Hall by another trick.

Why did they advertise that he was going to denounce the "Dowie cure," when in his sermon he never mentions the name of Dowie, and never discusses a single point of our teaching?

I can only say that it was a dishonest advertisement, or else when they came to see his sermon they had a lively remembrance of the castigation which we gave them last year, and they thought they had better mend the title and strike out something.

However, it is generally supposed that the part of the sermon intended to describe me with the master hand of an artist is this section entitled

"THE DIVINE HEALER IN CHICAGO."

Friends, when I saw that title I said, How ignorant, it is, and how blasphemous, to speak of any man as a Divine Healer.

Have you ever heard me call myself a Divine Healer? Tell me.

Audience:—"No."

Dr. Dowie:—Have you ever read one line in which I have described myself as a Divine Healer? Tell me.

Audience:—"No."

Those who are on the contrary say Yes. [No answer.]

There are none. I will appeal to my writings, which are quite voluminous, to the files of my paper for several years, to every person who ever heard me, and will say, what you all know, that the phrase that I am a Divine Healer never came from my pen or from my lips.

THERE IS ONLY ONE DIVINE HEALER, AND THAT IS GOD HIMSELF.
(AMEN.)

Jesus Christ, the same yesterday, to-day and forever, God over all, blessed forever. (Amen.)

He is the Divine Healer. I have preached Him alone. But the paragraph which I now address myself to is headed "The Divine Healer in Chicago." (Laughter.)

Perhaps you would like to hear it. I think I will read it through. I will try to be eloquent. I will try to do justice to it. I will try to put

DR. HILLIS' PICTURE OF MYSELF AND OF YOU, MY FRIENDS, as plainly before you as possible, and I promise you that I shall not omit one word.

"In our own city there is an Englishman—

Can I stop here for a minute? Well, I thought everybody knew I was a Scotchman. (Laughter.) But really I must not stop; it would not be putting Dr. Hillis before you fairly.

"In our own city there is an Englishman of powerful physique, enormous chest and neck (laughter) with the magnetism and virility that always accompany those who cast a spell over their followers. So skilfully has this man used his magnetic and mesmeric gifts as to gain a considerable following among the ignorant (laughter) and to give every possible proof of having accumulated a large property. (Laughter.) There is no richer field opened up for avarice than that opened by the fact that when men are stricken with disease, all that they have will they give for the chance of life. Trading upon this principle and upon man's credulous ignorance, and by insisting that the sick shall pay before the healer prays, a large fortune has been amassed: though death has not been averted.

"The sorrow and death of some of those who have been deceived by this man forms a tale of piteous woe. Yet in a city of 2,000,000 the number of desponding invalids and of credulous persons is so large as to make an endless chain for avarice. Just as at Lourdes the priests exhibited a room filled with crutches once used by cripples who were instantly cured by looking upon that relic called a piece of the cross upon which Peter was crucified, so this shrewd and crafty Englishman points to the crutches and braces cast off by men who have received the command to rise up and walk.

"Those who attend his meetings know how this man leads in a group of cured invalids. [This is a magnificent passage.] When this great, sleek, sturdy giant (Laughter.) [I will not comment now because I am going to take it together when I lay him across my knee and chastise him]—rises and fixes his

piercing eyes upon the person at his right or left, whom he wishes to testify, the wan-faced, hollow-eyed—(laughter,)

DR. HILLIS' PICTURE COMPARED WITH THE REALITY.

[Here Dr. Dowie pointed his finger to a company of ladies and gentlemen who were sitting upon the platform, all of whom had been healed at some previous time and had voluntarily come up to give their testimony.]

"man will rise and assert that one touch from the Divine Healer restored him to robust health."

(To the company of witnesses referred to). [Now get up and let us see.] (Those on the platform rise.) (Laughter and applause.)

[Pointing to the company on the platform.].

There is the pale, wan-faced, hollow-eyed set. Thank you! I am helping Mr. Hillis out. You pale, wan-faced, hollow-eyed set! [The fine appearance of the large company of strong, sturdy, healthy looking men and women, as they rose up row after row and faced the people with happy, laughing faces, was in strong contrast with Dr. Hillis' characterization, and evoked applause.]

"just ready to fall to the floor through weakness."

"Faded and broken women also will testify."

Women rise up. Let us see you. All the women in the audience that have been healed rise. (A large number rose in response.) Well, now, you are a lot of faded and broken women! You do not look faded Mrs. Paddock. How much do you weigh?

Mrs. Paddock:—"135."

(Addressing another sister) How much do you weigh?

The Sister:—"185."

One hundred and eighty-five! You faded woman! (Applause and laughter.) I will not go any further for I might get up to 200 presently.

THEIR MOUTHS "FILLED WITH LAUGHTER."

You will pardon me will you not? I am helping him out. Oh, I have had lots of fun out of this. (Laughter.) I know you will pardon me. I ought to have gone on, but I really wanted to illustrate.

"Faded and broken women also will testify that when the healer laid his hands upon them they felt that the fountain of youth had been opened up to them in answer to his prayers."

Thank God that is true. They were once faded and broken. Dear Mrs. Long came into our Home paralyzed, blind, and came in with all kinds of infirmities, and she

went away healed, praised be God. She found the fountain of youth, for the fountain of perpetual youth is found in God. (Amen.) He is perpetually young. This statement of Dr. Hillis tells the truth.

"These poor creatures,"

Now, then, look at these poor creatures. [Laughter]

"These poor creatures are as helpless to escape from this giant's clutches [laughter] as young birds to escape the net. Confessing that many whose diseases are imaginary and others who are weak of will and need the stimulant and shock of some powerful mind have either been helped or healed; we may also be permitted to assert that for the most part these divine healers are trading upon the sorrows of the poor and making soft and silken their own nest by taxing the children of ignorance and superstition."

Now I have read the attack.

DR. HILLIS PAREGORICAL STYLE OF PREACHING.

This attack is a part of one of the characteristic sermons which Dr. Hillis has, in succession to Professor Swing, induced the *Inter Ocean* to publish.

I do not want to be too hard upon a poor, ignorant, feeble man, whose conceptions of a public teacher are that he shall be perpetually studying to string his words together with metaphor, and trope, and figure, and allegory, and illustration, and imagination, until the whole thing is allegorical, and historical, and metaphorical, and paregorical. (Laughter.)

A voice:—"And diabolical."

The stuff becomes so sickening that it gets to be a kind of intellectual paregoric. I never read it without inward pain.

I very seldom read that intellectual or supposedly intellectual trash. I know something about it.

It is the kind of thing the world is sick of; but there are a few people who want to maintain some kind of scrap of religious sentiment and so hire a minister to preach it.

I have no concern with all his introductory stuff, with his alleged errors of the supernatural.

I will only tell you that this paragraph, which is supposed to describe myself and the work which God has given to me, is introduced for the purpose apparently of pillorying me before America as a great rascal.

THE LORD JESUS CHRIST WAS CRUCIFIED BETWEEN TWO THIEVES, AND I AM CRUCIFIED HERE BETWEEN FOUR.

The poor, miserable man named Schlatter, an insane, spiritualistic shoemaker, who spent much of his time, poor fellow, through his hallucinations, in prison, is selected as one. His story is one of the sad things of life. He declares himself to be Christ and thus tries to steal His glory.

Secondly a man named Schrader, who, Dr. Hillis asserts, is a horse thief and a bigamist. With these two on the one side and Theosophy with the filthy Mme. Blavatsky and Mme. Besant, and Christian Science with the shameful Mother Eddy on the other side, he has been pleased to endeavour to crucify me.

Friends, I have had a great deal of fun over this, but I am also aware of the fact that there are no doubt many in this city, in this state and country, and in other places where this sermon will reach who will suppose that this is a correct description of John Alexander Dowie, and for their sakes, not for yours or for mine; but for their sakes, I will take it a little seriously for a few minutes.

Now, first of all, Dr. Hillis is so crassly ignorant, even of my personality and of my history that he does not know that I am not an Englishman.

A SCOTCHMAN IS NO MORE AN ENGLISHMAN THAN A GERMAN OR AN IRISHMAN.

We have maintained our national character, and we have imposed it to a large extent upon England.

The nation to which I belong has provided England with its Royal House, has provided England with many of its greatest statesmen, none standing greater than Mr. Gladstone, the son of a Scotch merchant, born in Leith. (Applause.)

I venture to say this that we have no reason to be ashamed of our native land, and when I want to be quoted as to my native country, let me tell you it is grand old Scotia, and that I was born in Edinburgh, which in my humble conception is the grandest city in the world.

Chicago is not in it with Edinburgh, and has yet to win its historic place. But "Edina, Scotia's darling seat," is the Queen City of the Earth in every true Scotsman's heart. (Applause.)

It is not famous for stock yards and pork packing.

It did not eat five million pigs last year, and it is not famous for the most scurrilous and infamous and detestable press that ever cursed a country.

It is not famous for ministers who stand up in the pulpits and impose upon their people quotations from Ecclesiasticus, as if they were quoting from the Bible; but it is famous for large-brained, fair-minded men who when they do fight, fight in the light and fight for God, for truth and for humanity. (Applause.)

Dr. Hillis is imprudent, and he is impudent, and he is a nasty little boy who wants slapping (laughter) for his impudence

A BRIEF AUTOBIOGRAPHY.

I will give you a little of my autobiography, and I am not ashamed of what God has wrought.

I was born in Edinburgh nearly 50 years ago.

Next May 25 I will be 50 years of age.

I earned my own bread from my 14th year, and was brought up in the academies of Edinburgh.

I went with my father, who is on this platform, to Australia.

I plunged into business, and within a few years was the resident partner's confidential clerk in a firm doing \$2,000,000 in open goods, every invoice of all these imports passing through my hands.

Soon after that I became the financial manager with a partnership interest, small then but larger to come, in another firm; and though I say it, I do not boast of it, I had the confidence before I was 21 years of age of men in the largest lines of business, and was myself handling large concerns.

At that age I consecrated myself to the ministry, and my money, hardly earned, and my time. With my father's co-operation I studied privately and then returned to my native city, Edinburgh, in the University of which I studied for some time.

I have the honor, therefore, of being a Scotchman trained in academical, in business and in university life, and when I returned to Australia my brethren in the Congregational body within three short years gave me the honor of placing me at the head of possibly the most important charge in the entire denominational body—famous for its big heads, some people think, and, after all, there is something in those heads, too.

FORMERLY CONGREGATIONAL PASTOR.

I was the pastor of the Newtown, Sydney, Congregational Church, which gave me the opportunity of ministering to the professors and students of Camden College, the only Theological Seminary of the Congregational Churches in Australia, which brought me into close touch with many of the ablest men in the great University of Sidney, a city of more than half a million people. That was my third pastorate, and I held it when I laid down my denominational connection to give my life to a world-wide work for God and for humanity.

I had the honor of being at that time the leader—so Sir Alfred Stephens, the Lieutenant Governor and Chief Justice for 29 years, called me in a public meeting,—the leader of the Social Reform Party.

I was offered by Sir Henry Parks the portfolio of Minister of Education in his government, and I could have been, he said, Premier within a few years, if I had only given myself to politics.

SUCCESSFUL PUBLIC WORK.

I helped to mould public opinion, and helped to create legislation in my own land, and was frequently chosen to do important public work.

For instance, the Liberals of Sydney once appointed me in company with Sir Henry Parks and the Editor of a Sydney daily paper, to draw up an important document addressed to the Right Hon. W. E. Gladstone. This document was one of great importance at a time when the foreign policy of the Tory party under Benjamin Disraeli, Earl of Beaconsfield, had strained the loyalty of Australia to the mother country.

On another occasion I was supported by the Protestant ministers of all denominations in Sydney in answering a famous address of Archbishop Roger Bede Vaughan, and when my address appeared in pamphlet form, it brought me kind commendation from the late Mark Pattison, Master of Lincoln College, Oxford, and from Mr. Gladstone himself. The largest hall in Sydney was filled to overflowing with the leading men of the land when this lecture was delivered, and it was the first gun fired in a battle against Roman Catholic supremacy in educational matters, the final result of which was the taking away of all grants to denominations from the public treasury and the establishment of a National, Compulsory, and Free Educational System for all the people.

No man would have had the impudence to produce this paragraph in Australia. He would have been laughed at from Gulf of Carpentaria to the Gulf of St. Vincent. He would have been laughed at as a fool who did not know what he was talking about, and would have been pitied for the results that would have happened when he fell into my hands. (Laughter.)

DR. HILLIS PARTIAL.

Dr. Hillis ought to be better informed.

It was his duty not only to find that Schlatter had been a shoemaker, and the spiritualistic Schraeder a horse thief and

a bigamist, but why did he not tell Chicago what I had been?

He did not dare. He wanted to paint me as some naughty little, ignorant boy does, with a bit of burnt cork and a piece of white paper, and having drawn the picture to his satisfaction, he says, This is Dr. Dowie. (Laughter.)

Now, I must be pardoned for these biographical details, but Dr. Hillis has made them necessary.

Let me tell you another thing.

For many years I was the President and the Founder of the International Divine Healing Association, and it is a piece of impudence on Dr. Hillis' part to insult those who are my correspondents and colleagues and friends in this work all over the world, by calling them a pack of ignorant and credulous fools.

PRESENT RESPONSIBILITIES.

I am also the General Overseer of the Christian Catholic Church, which has tens of thousands of sympathizing friends in and around Chicago, and we have sat down at our Monthly Communion with nearly 2,000 communicants at one time in the Auditorium.

I am the editor, proprietor, printer and publisher of LEAVES OF HEALING, a weekly paper with thousands of subscribers in all parts of the world, and God is blessing our little White Dove, of which we have no reason to be ashamed.

My position entitles me to courtesy, and the recognition of my ministry.

And it is an insult to the intelligence of Chicago, for, while Dr. Hillis, last fall, last winter, last spring, was speaking in the Central Music Hall to less than a thousand people, he knows that I was speaking every Lord's Day, for six consecutive months, to from three to five thousand in the Auditorium in Chicago. (Applause.)

He knows he lies when he endeavors to present me as an ignorant fool.

CHARACTER OF DR. DOWIE'S HEARERS.

I will tell him that in this immense audience in the Auditorium there were sometimes as many as 200 ministers, theological students and doctors present.

I will tell him that on one particular Sunday I preached—(Dr. Speicher knows)—we had to provide 60 tickets for the theological students of the McCormick Theological Seminary.

I will tell Dr. Hillis what he ought to know that the Rev. Dr. Adams, the Editor of the *Chicago Advance*, indorsed the mission, and spoke of it in the highest terms that any man could write, saying that the astounding facts we were producing upon that platform of God's mighty power in Chicago were a greater fact than Chicago itself. (Amen.)

I will tell him what he ought to know that the Rev. Dr. Severinghaus, the editor of the *Lutheran Church Friend*, in the teeth of his own denomination's attempting to censure me, came right out with a leading article, in his own editorial columns backing up the mission and declaring it was a mighty work of God. (Amen.)

I will tell you more, that there is not one week in which there are not from 20 to sometimes 40, 50 and 60 ministers in this audience, and I could find a number to-day.

I have as my guest a distinguished missionary from Fenchofu, China, who is sitting in this audience now, belonging to the American Board.

I have had editors, I have had Senators of the United States, I have had Congressmen, I have had doctors and their wives, I have had the closest relatives of Presidents of the United States as my guests in Zion Home, and it is a piece of downright, low, impudent cheek upon the part of Dr. Hillis to insult my guests and my friends (applause), the kind of thing you would spank a boy for. (Laughter.)

THE PEN PORTRAIT FALSE.

The next thing.

His very attempt to describe my personality is a lie, and he knows it; or, if he does not know it, then he is a fool, for a man that draws a description of another man who is in the same city as himself, should do so correctly. He can easily inform himself, for I speak publicly in this place several times a week, and at times when he is not speaking, for he is one of those gentlemen who confines himself to strictly one line; his prodigious labors make it impossible for him to do more than what they say some hens do, they lay one egg (laughter), and this gentlemen takes a whole week to hatch one sermon.

Now, inasmuch as I sometimes deliver 20 in a week, he might have come to see me before he attempted to describe me.

What a farce it is to describe me as "a man of powerful physique."

Well, I am not a babe, (laughter) and I do not think my physique is of the weakest; and it is quite equal to giving him a proper handling to-day. But there is nothing extra about my physique.

“An enormous chest.” Well, I am willing to admit that my chest is about 42 inches wide, and that must seem very large to poor, little Dr. Hillis. (Laughter.)

“And virility,” Well, I did not know it was a crime to be a man and to have virility. Thanks be to God I have got virility, and the man that has not got it has lost his manhood because of his secret sins. (Amen.)

I do not know whether Dr. Hillis has, but he is a fool to charge it as a crime that I have a good pair of lungs, and have got virility and a good physique. But he wants to make it more than that; I am a “Giant.”

Well, I measure 5 feet 5½ inches in height, and some folks say that I am nearly as broad as I am long. (Laughter) To make a giant out of an undersized man is a perfect piece of absurdity.

“When this great, sleek, sturdy giant rises—

Now, if anybody has come here to-day expecting to see a giant, how disappointed they are. (Laughter.) My friend, Dr. Bell, of Boston, when I first met him in his own city, stood back and said, “Well, Dr. Dowie I am so glad.”

He had been my correspondent for years. There was a look of amusement upon his face.

“I am so glad to see you doctor,” I said. “What are you smiling at?”

“Well,” he said, “I will tell you. I am smiling at the difference between you and as I conceived you. I expected to see a great big six feet and a half red-headed Scotchman.” (Laughter.)

“Well,” I said, “what do you see? You see a little man something like Zaccheus.”

AN ANECDOTE.

Once I overheard a person who was going to hear me preach say to one of my people, “Oh I am on my way to hear your great Dr. Dowie.”

“Hush,” said my friend, “that is him,” pointing to me.

“Why, that little man Dr. Dowie; I have been looking at him and wondering who he was, but—well I did think he was bigger.”

All this was said in what she supposed was a whisper.

Shortly afterward my friend introduced me to this lady and I said, "Madam, did you ever hear Dr. Watts' lines about himself when he overheard one speak of his small stature:—

"Were I so tall to reach the pole,
Or mete the ocean with a span,
I must be measured by my soul,
The mind's the measure of the man."

"Ah," she said, "you overheard me."

I hope I do not do any damage to myself by letting my foreign readers know, but I am quite willing to let them understand that if they come to Chicago they will not see a man who is either a great, sleek or sturdy giant; but as far as his personality is concerned, they will see a small man.

"BODILY PRESENCE WEAK."

They will see a man considerably under the middle height who, has, by the grace of God, a healthy constitution, a bald head and bandy legs. (Laughter and applause.)

I may as well tell you, if you do not know it that this is the traditional description of a far greater man than I shall ever expect to be; it is the traditional description of the Apostle Paul himself.

He was only a small man, so the book of Paul and Thecla says, under sized, with a bald head and with bandy legs; but he had what I can not pretend to have. He had, said Onesiphorus, who writes of him in that doubtful book, "a countenance which sometimes was like the face of a man and sometimes like the face of an angel." Paul's power did not depend upon his being a giant; but I am sure that it lay in something more glorious—his union with God in Christ.

I want to say this, if Dr. Hillis' intention is to show that by my magnetism and mesmerism I am doing these works, then he is a very foolish person.

Why, if it was magnetism, or mesmerism, or what you will, I would soon be exhausted.

"ALL THINGS THROUGH CHRIST."

I lay these hands sometimes 70,000 times in one year upon the sick.

I see, as you know, regularly, nearly a thousand persons, at the least, every week and sometimes 1,500, and sometimes 2,000.

I labor in my office and in my home, and in this place on an average 18 hours out of 24.

I edit the LEAVES OF HEALING and care for its business

interests, and the whole business interests of Zion pass through my office.

I teach the sick in large numbers in Zion Home three times a week, and often take morning and evening prayers.

I speak here, and am often continuously engaged from three o'clock until ten o'clock at night several times a week.

In addition to this, I manage a correspondence with all parts of the world, and keep eight clerks, four of them expert stenographers, constantly engaged, and have a household of about seventy persons all told, etc., etc., etc. !

I will tell you this, the magnetism, the mesmerism, that a man would exercise in doing all that would leave him a dead man in less than six months.

But the fact is this, that after prayer, after pouring out all my strength, and going through long nights of toil, I am stronger than ever.

I left this place last Tuesday night, having been laboring all Sabbath, all Monday, all Tuesday, right through Tuesday night, until 9 o'clock. I returned to Zion, took there a little evening repast, went into my office, and Mr. Dresser knows I laid down my pen at a quarter to five on Wednesday morning.

Mr. Dresser:—“I was with you until one o'clock, and you had then written no editorials. When I got up a little after five, Brother Stern gave me your editorials all completed, and said you had just gone to bed.”

Friends, magnetism and mesmerism will not account for it.

Had I possessed magnetism merely, and not

THE POWER OF THE HOLY GHOST,

I would have been completely exhausted and dead years ago. Of the Spirit's power Dr. Hillis has no conception. From the beginning to the end of his discourse He is never recognized, nor have I read of Him in any of his discourses, and I do not know whether he believes that God the Holy Ghost has any existence. I have not read many of his sermons I will admit, for I have no affection for chasing soap-bubbles, (laughter) and these intellectual soap-bubbles have no charm for me. To mix up a lot of so-called intellectuality, and then produce a sermon like that where blind Homer, Ulysses, Longfellow, Bryant, Darwin, all appear, with a little bit of himself—is an absurd sort of business. (Laughter.)

That kind of thing has no attraction for me, but I will say

this: I will tell Dr. Hillis that he might have learned something regarding the Holy Ghost in the Shorter Catechism of the church to which he is a disgrace—the Presbyterian church.

A WORD FOR THE SHORTER CATECHISM.

However I may differ with the Presbyterians, there is one thing, in the shorter Catechism they have got a magnificent body of doctrine.

I remember when one of my Professors in Edinburgh was asked to sign the Confession of Faith, Prof. Blackie, my professor in Greek. He had come down from Aberdeen to be the great Professor of Greek, which he afterwards became in Edinburgh, and Mr. Kennedy, the Registrar of the University, came to him with the Confession of Faith to sign before he could come into the chair. So this Mr. Kennedy said to the Professor, "That is the Confession of Faith."

"The Confession of Faith; what have I got to do with that?"

"You have got to sign it."

"Ah! I came to this University to teach Greek; I did not come to teach Presbyterian faith."

"But, Professor, you cannot take your chair until you sign that Confession of Faith."

And he said, "How can I sign that?" Everybody knew he was very loose upon some points. (Laughter.)

"Well, you cannot take your chair until you sign it."

"Well, now," he said, "Mr. Kennedy, what does it mean to sign it?"

"Well, it means this, that you are to sign that Confession of Faith, and say that it contains what you believe."

He replied, "I will do that quickly. Give me a pen." Then he sat down, and he wrote,

"John Stuart Blackie." But as he did so he said, "This contains all that I believe, and a great deal mair." (Laughter.)

Now, I have no trouble with the Confession of Faith, and it contains all I believe and a great deal mair: and the only thing about it is the "great deal mair"—especially when it wants me to believe the eternal reprobation of unbaptized infants, and in the foreordination to damnation of people without any possibility of Salvation. I will not believe it. I will not believe it, and I told my father that when I was a little fellow. (Laughter.)

Now, I want to say this,—discussing then this offensive

attack upon my personality—that Dr. Hillis has greatly erred, and has dishonestly represented me to Chicago, and this country as far as he can, as some poor, ignorant, miserable, mesmerizing, magnetizing, avaricious and weak man.

That is not John Alexander Dowie, is it?

Audience:—“No!” with a thunderous unanimity.

Dr. Dowie:—Well, we will go on; we will take some other points.

HE SAYS THAT I TRADE UPON MEN'S CREDULOUS IGNORANCE.

If there is anything that distinguishes our ministry, it is the extraordinary length to which we are constantly teaching, with a view of removing ignorance.

Then he says,

“By insisting that the sick shall pay before the healer prays, a large fortune has been amassed, though death has not been averted.”

Now I am going to brand that as an infamous, unfounded lie! I will ask you this question, friends: There are, as nearly as I can tell, about fifteen hundred persons in this building, as many as this building can contain, and in fact we are overcrowded now, even on this bitterly cold winter day.

HUNDREDS TESTIFY TO THE TRUTH.

Now, listen, I will ask you a question, and I will ask you to be honest, and to give the answer to Chicago and the world. All of you with whom I have ever prayed, please to stand to your feet. [Hundreds rose.]

A brother:—“I cannot stand, Doctor, but I will hold up both hands.”

Dr. Dowie:—Now if the reporters will glance over this audience they will see that I have prayed with four-fifths of this audience.

Sit down. I will ask you with whom I have prayed—at least nine hundred persons present now—did I ever ask you to pay me one cent?

(Unanimous shout of “No!” from the audience.)

Did I ever ask you to pay me one cent before I prayed with you?

Audience:—“No, sir.”

Dr. Dowie:—Did I ever ask you to pay me one cent after I prayed with you?

Audience:—“No.”

Dr. Dowie:—Have I ever asked for any payment for any of my services to you?

Audience:—"No."

Dr. Dowie:—Do you know any one from whom I ever asked payment?

Audience:—"No."

Dr. Dowie:—Those that do know, say Yes.

[No one answers yes.]

I will ask you again: Do you know any one from whom I ever asked payment? Say Yes or No.

Audience:—"No."

Dr. Dowie:—Now friends, I will go further, and I will tell Dr. Hillis this, that I will guarantee to place in his hands, on your behalf, one thousand dollars, if he will find one person whom I ever asked to pay me before I prayed with them, or after I prayed with them, or at any time. Are you willing to back me up in that offer?

Audience:—"Yes."

Dr. Dowie:—You will find the thousand dollars. (Laughter.)

Audience:—"Yes."

Dr. Dowie:—All right; you are quite safe.

I brand this as the most detestable lie of the whole thing.

AN INDIVIDUAL TESTIMONY.

[Addressing a gentleman who sat near the platform.] Miller, are you healed?

Mr. Miller, rising to his feet:—"Yes, Doctor."

Dr. Dowie:—Were you instantly healed?

Mr. Miller:—"Yes."

Dr. Dowie:—Could you walk immediately after I prayed with you?

Mr. Miller:—"Immediately, without any pain."

Dr. Dowie:—What was the matter with your leg?

Mr. Miller:—"I had disease of the bone."

Dr. Dowie:—Did I ask you to pay me before I prayed?

Mr. Miller:—"No."

Dr. Dowie:—Did I ask you since?

Mr. Miller:—"No; never asked me."

Dr. Dowie:—And you are now able to go to work?

Mr. Miller:—"I was working in three days after I got the healing."

Dr. Dowie:—And the surgeons told you that your diseased leg would have to be cut off?

Mr. Miller:—"That is what the doctors told me."

Dr. Dowie:—And if I had asked you for any money, had you any to pay me with ?

Mr. Miller:—“ No.” (Laughter.)

Dr. Dowie:—But by the good hand of the Lord you have been able to earn some since ?

Mr. Miller:—“ Yes.”

Dr. Dowie:—Did I ask you for that ?

Mr. Miller:—“ No.”

Dr. Dowie:—I happened to notice our brother; he was healed just in a moment like that. [Snapping his finger.] Thank you, Brother Miller. I can go around the whole room, but what is the use of going ? I could ask every one the same question.

DR. HILLIS BROUGHT TO ACCOUNT.

Dr. Hillis knows he lies! or if he does not know, he ought to know, and therefore he is responsible.

He is like a madman that casts fire-brands, arrows and death, and says, “ Am I not in sport ?

God will require that lie at his hands, for having thus defamed His servant.

When he stands before the great White Throne I will be there, and at that Throne of God, if he has not repented, I will be a witness that he lied. It is written,

“ And all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death.”

And I tell Dr. Hillis that if he does not repent of that lie, and confess it, he will go to hell for it.

And so will the responsible person in the *Inter Ocean* that publishes it. (Applause.) And that is not the first lie the *Inter Ocean* has told concerning myself and God’s work in Zion.

A voice:—“ Not by a hundred thousand.”

Dr. Dowie:—Last year I bowled the *Inter Ocean* out in all its lies. If it wants to have that fight again, I am willing to have it any time. I never shrink from a fight with the devil. I am always happy, but I am never happier than when I am fighting the good fight of faith.

Now that lie is nailed, Dr. Hillis, and you will go to hell for it, unless you repent.

THE NEXT STATEMENT IS

“ The sorrow and death of some of those who have been deceived by this man forms a tale of piteous woe.”

I want to brand that as another lie. I will ask you if you

have ever been deceived by me? Say yes or no.

Audience:—"No."

Dr. Dowie:—I will ask you, Do you know of any one that has been deceived by me?

Audience:—"No."

Dr. Dowie:—I will ask you if you know of anybody whose relatives have died in the Divine Healing Home who have "a piteous tale of woe" to tell?

Audience:—"No."

Dr. Dowie:—Have you ever seen this "piteous tale of woe?"

Audience:—"No."

Dr. Dowie:—Have you ever heard of it?

Audience:—"No."

Dr. Dowie:—Has it ever been published to your knowledge?

Audience:—"No."

COMPARISON OF DEATH RATES.

Dr. Dowie:—I will tell Mr. Hillis that from June, 1893, until this present time, nearly three and one-half years—that in all the Divine Healing Homes, Nos. 1, 2 and 3, and in the Zion Home now, within these three and one-half years we have received about eight thousand guests, as nearly as I can tell, and the entire death rate for the whole period is only eight. Is that right, Doctor? [turning to Dr. Speicher.]

Dr. Speicher:—That's right."

Dr. Dowie:—Eight out of eight thousand in three and one-half years. One in the thousand.

The death rate of the Mercy Hospital is, I suppose, the lowest of any hospital in this city, and that is 100 to the thousand. The death rate of Zion is one to the thousand.

And where are the "piteous tales of woe?"

I do not know, I never heard of them, and I will tell you this, that Dr. Hillis cannot produce, and that the *Inter Ocean* cannot produce; and I challenge both of them, and all the wide, wide world of men and women to produce, one single person who has a "piteous tale of woe" to tell of my having deceived them or their relatives who have died in our Homes.

I brand this as a lie made out of whole cloth.

Dr. Hillis, listen to God's Voice, saying,

"ALL LIARS SHALL HAVE THEIR PART IN THE LAKE THAT BURNETH WITH FIRE AND BRIMSTONE: WHICH IS THE SECOND DEATH."

and I again warn you that you will go to hell unless you re-

pent of that lie, and so will the responsible person in the *Inter Ocean* unless he repents.

Now this man says that I have been guilty of thus deceiving the people, and

“MAKING AN ENDLESS CHAIN FOR AVARICE,”

and that all the people who thus fall into my hands are powerless to escape from my clutches.

Now, friends, perhaps this attack was made in part to draw out from me what my financial position is, but “in vain the net is spread in the sight of any bird.”

I will only tell you this that by the goodness of God I have been enabled in three years and a half to build up Zion to what it is to-day.

I found at the end of the World's Fair that the branch of the Association of which I was president had come to financial grief; that it was unable to fulfill its engagements.

I took up personally engagements to the extent of \$8,000, and I paid every cent of them, thank God. (Amen.)

I undertook to build Zion Tabernacle No. 1, and I built it, and I paid for it.

I undertook to alter this place into Zion Tabernacle No. 2, at the cost of thousands of dollars and by the grace of God, I did it, and I paid for it.

I undertook to get together a printing plant for God's work, and by the grace of God I have a very pretty and complete printing office and electrotyping plant, and by the grace of God, I paid for Zion Publishing House and established it at a cost of many thousands of dollars.

I have undertaken to print a paper, and print tracts, and have spent, within two years and a half, more than forty thousand dollars in printing, and by the grace of God, I paid for it.

I have undertaken Zion Home, in the center of Chicago, made improvements costing many thousands of dollars, agreed to pay \$25,000 a year rent, etc., and by the grace of God, I have paid my rent up to date and every cent of the improvements, etc.

I have undertaken to remove the interior of a building, and have paid for it, and I have undertaken now in the name of the Lord, and of this people, to reconstruct that interior at a cost of twenty thousand dollars, and by the grace of God we shall pay for it and it will become Zion Tabernacle

No. 3 in the heart of Chicago, a blessing to the people and a terror to Dr. Hillis. (Applause and Amen.)

I can tell you this. John Alexander Dowie and Jennie Dowie have taken money that was theirs alone, in thousands, and thousands, and thousands of dollars, and put them into this Mission.

WHERE DR. DOWIE INVESTS HIS FUNDS.

We have been the biggest givers to this Mission of any, and we thank God for the privilege.

My own colleagues around me have been givers—one on this platform giving a thousand dollars, and others giving according to their ability and the poorest among us rejoicing in giving what they can; and without telling what Zion's financial condition is,—which is not the business of impudent Dr. Hillis, nor the business of the impudent *Inter Ocean*, but which is our own personal business,—I rejoice to tell you that so far Zion's financial position is good, and that it stands, according to many business-men, *At* in the city of Chicago. (Amen and applause.)

Thank God for it; we ought to thank God for it, and we praise Him.

But if Dr. Hillis wants to say that I have acquired a large, personal fortune, he is simply a liar—an absolute liar! What I have I hold for God, and for this work, and what has been given, and what I have given has gone into, and is continuing to go into the various forms of this work in this, and in many other lands.

That is all the *Inter Ocean* will be favored with just now. (Laughter.)

FACT VERSUS FICTION.

As to the closing charge, why so far from my endeavoring to exercise any personal magnetic influence, I am sorry to say that I am about the hardest man to get an interview with in Chicago.

Personally I have so little time, that I am compelled to to limit my services to public occasions, and to the healing room where seventy persons can be seen at a time, and I am absolutely unable to give any minute personal attention, except in the extreme cases that come into Zion Home. I constantly minister to the poor in far greater numbers than to the rich.

AN INDIVIDUAL EXAMPLE.

For instance, on Saturday night, a poor, sick woman was

carried by one of our people into Zion Home, a most hopeless looking case. They telephoned to me during the day, and, although I was overwhelmed with work, when I ascertained the nature of the case, sitting in my room, I answered back, “Bring her down.”

She was brought down through the cold, bitter day yesterday, eager to come, but dying if she did not get the healing—in great agony. God healed her. She was immediately able to eat, and we gave her a room and took care of her, without receiving one cent of money. I cannot do as much of that as I wish; but I do all I can. She is getting her strength again in Zion, and that is the way I feather my nest.

Now there are many rich that send for me. I do not go to them; they have got to come as the poor do. I can tell you this and everybody knows it, that I am constantly refusing offers, attached to which there are often as large considerations in money as I choose to name.

I have at this moment from Royal Courts in Europe, and from dignitaries of great nations, letters, inviting me, and even entreating me, if it is possible, to come to their help at once.

I HAVE SAID YOU CAN COME TO CHICAGO, BUT I CANNOT COME TO EUROPE.

I have vowed to God to fight this battle out in the midst of this great, big, dirty, filthy, stinking, tobacco-reeking, disease-breeding, pork-eating people.

And I am going to do it; because God requires it, because my conscience demands it, and because there is a company of people here who want to do right.

THE PRESENT OUTLOOK.

And by the grace of God we are going to make it a cleaner city, (Amen) and through it to reach every part of Europe.

I have refused, and I am steadily refusing, requests from Africa and Asia, as well as from Europe, and everybody that knows me knows that money cuts no figure, and that when money is offered to me for prayer, I refuse both the money and the prayer, telling people that they must not insult me by imagining that I do so much praying for so much pay.

I pray for money for God's kingdom to be extended, and as I daily bow my knees I say, “My God and Father, Thou knowest what Chicago needs, and Thou hast put me here.”

And I am asking from God a million dollars, and I am

going to get it too, (Amen) because the work needs it.

I might tell you something more, but I do not intend to enlighten the *Inter Ocean*. (Laughter.) That is our business, but we will electrify them one of these days. We have electrified them quite considerably, and the next onward move of Zion after this New Tabernacle has been in operation for some time will electrify the whole country. (Amen.)

Now, we are not boasting anything. We have very little desire to talk about what we are going to do. We would rather *do* than talk. In regard to the whole matter of the suggestion that I am piling up a personal fortune—I will tell you what I am doing, I am pouring it into the great vortex of Chicago, and I do not doubt but what God will give it all back to Zion, and will enable us to carry out the plans that we have had for years.

A POSSIBLE REASON FOR THE ATTACK.

Perhaps it is here that you can see the real root of the whole of this attack,—*envy of our success*,

When Jesus stood before Pilate, the shrewd Roman Procurator saw beneath all the pretenses of His priestly enemies. When they cried out, "We have no king but Cæsar," he knew they lied.

He knew that they were rebels against Cæsar in their hearts when they cried out, "If thou let this man go, thou art not Caesar's friend."

He knew they were writhing under the Roman power, and did not have an atom of loyalty to the Roman Emperor in their deceitful and envious hearts. He saw why they wanted him to crucify Jesus. They were too great cowards to stone Him themselves; but they called upon the secular arm to do it. You will remember, he put a test to the people, and he thought that test would enable him to get rid of the responsibility of the death of Christ.

He set before them a murderer, and he set before them Christ.

He said, "Now here is Barabbas, the robber and the murderer, and here is Jesus the blameless Son of God, who will ye that I shall release unto you? I will release one or the other." Why did he say that? Because, it is written, very suggestively,

"He knew that for envy they had delivered Him."

It was for envy, and they cried out, "Barabbas."

AND DR. HILLIS WANTS ANYTHING AND EVERYTHING BUT JESUS

AS THE HEALER.

He will talk respectfully of Christian Science, which is essentially immoral in its principles, or rather its want of all moral principle, being permeated with deceit and falsehood; which denies the divinity of Christ, and the trinity of God; which denies the Atoning Sacrifice, and the inspiration of Scripture and is wholly heterodox.

He passes lightly by the poor deluded Schlatter, or Schraeder, or Mme. Blavatsky, or that filthy woman Mrs. Besant, whose dirty, filthy books caused her with Charles Bradlaugh to be imprisoned in England; books that she now confesses did more damage than tongue can tell, and she has retracted them.

But, oh what horrible seas of crime she is responsible for. She taught women to destroy their own offspring, and made a science of murder.

Yes, he has soft words for Mrs. Besant, the murderess; he has kind words for the filthy, immoral, and anti-Christian Christian Science; he has soft words for the thief and the bigamist, Schraeder, but he has no word for me, excepting one of envy, and of lying.

I take it as an honor that I am permitted to be crucified for my Lord between these thieves but I say this: Oh, you poor, ignorant, miserable wretch, know this, that

FOR THIS GOD WILL CALL YOU INTO JUDGMENT.

The days are fast speeding on, and time is telling; God's work goes forward, and will not stop.

But ere I close, one word more.

They are only the "ignorant and the credulous," he said. who testify to their healing.

I said a while ago that was an insult to our audience in the Auditorium, and the people there; but as I look around these walls, I see the outward and visible signs of an inward and invisible faith exercised through the grace of God, not only by the humble and the poor, but by the educated and rich. Thank God that the humble and the poor are blessed; thank God that these doors have ever been open to them; thank God that the common people heard Christ gladly. But I want to say this, that

THIS MINISTRY IS COMMANDING THE ATTENTION OF THE MOST CULTIVATED MEN AND WOMEN IN AMERICA, AND IN ALL PARTS OF THE WORLD.

See? Do you see yon dark piece of canvass hanging on

the west wall of this Tabernacle. You can see it is a cot, a stretcher. I will tell you the story of that.

Is there any name in your political history that shines brighter than that of Abraham Lincoln?

Audience—"No."

MISS AMANDA HICKS, COUSIN OF ABRAHAM LINCOLN.

Dr. Dowie:—Abraham Lincoln's full cousin, Miss Amanda Hicks, a bright, intellectual lady, Principal of Clinton College, Kentucky, was carried up dying upon that stretcher four hundred miles when she had a cancer that Dr. Owen of this city could not even touch with his knife.

One of the richest men in America said he would pay Prof. Senn anything that he chose if he would take the cancerous mass out of her, and save her life.

She was carried on that stretcher from her College into a Pullman car at Clinton; brought out again on that stretcher, at the I. C. R. Central Depot, carried into an ambulance, went to a certain house in Ellis Avenue; from thence she was carried to Divine Healing Home No. 3, and there the woman that was full of cancer and suffering untold agony was instantly healed; rose up the same night, and in a short time every particle of the cancerous tumor passed out of her. Within a week she went back to her college: she went from thence to Europe; did six hundred miles of tricycling in Italy and France and England, and she is back to this country teaching in the college at Creal Springs in this State. Is Miss Amanda Hicks an ignorant woman?

Audience:—"No."

Dr. Dowie:—Do I want to go on? I do not need to. There is a doctor's diploma that hangs yonder.

MISS FANNIE LAW, DAUGHTER OF ONE OF CINCINNATI'S MERCHANT PRINCES.

There is the brace of Miss Fannie Law, one of the brightest young ladies in the best society in Cincinnati. Are you going to call her father, one of Cincinnati's merchant princes an ignorant and credulous man?

There are bankers sitting in front of me; there are merchants; there are lawyers; there are men that are just as sound and clear-headed as you will find anywhere.

MR. O. F. LONG, ENGINEER OF THE NORTHWESTERN "LIMITED"

Here is a man who has run an engine [Referring to Mr. O. F. Long] on the Northwestern Line as a locomotive en-

gineer for thirty-one years. How many years have you been a locomotive engineer?

Mr. O. F. Long:—“Forty-three years.”

Dr. Dowie:—He has been a locomotive engineer for forty-three years, and he runs the “Special,” and when he gets upon that, and opens the valve they have confidence that Long can see them through to Clinton.

Mr. O. F. Long:—“Every time.” (Applause.)

Dr. Dowie:—And he is no fool. (Applause.) I am sure his wife is not. You ought to hear her talk. (Laughter.)

Mr. Marsh:—“Bring her out.”

Dr. Dowie:—Oh, she would talk too long. You have all heard her, but her story is wonderful.

Now friends, I am almost sorry I have dealt with this seriously. I did have lots of fun over it, and now I will have lots more; but it is pitiful that a man shall have to stand up in this city, and answer such a mass of infernal lies coming from the Central Music Hall pulpit, which is supposed to be representative of the highest intellectual expression of Christianity.

I think he has left out both the Christianity and the intellect.

He could not find anything in the New Testament, and he could not find anything in the old, so he had to go away to the Apocrypha.

The fact of the matter is, I sometimes think the fellow himself is apocryphal; (laughter) that the whole nature that he has is an anachorism, and I can tell him, and I can tell his backers in the press, “though hand join in hand,” though Wm. Penn Nixon, and the Christian Scientists of the *Inter Ocean*, and the Theosophists, and Joseph Dunlop, that prince of liars,

“Though hand join in hand, the wicked shall not be unpunished.”

I have lived to see Joseph Dunlop, the liar who attacked us so persistently in the *Chicago Dispatch*, under sentence to prison by the Federal Court for two years.

I have lived to see a number of things, and I believe that I shall see my desire upon mine enemies; for God has said,

“Unto you that fear My name shall the Sun of Righteousness arise with healing in His wings; and ye shall go forth, and grow up as calves of the stall.”

“And ye shall tread down the wicked, for they shall be ashes under the soles of your feet in the day that I shall do this, saith Jehovah of hosts.”

I hear the ashes crunching of the Central Music Hall pulpit.

I hear the ashes crunching of the accursed *Dispatch*, *Inter Ocean* and *Tribune*.

I hear the ashes crunching, and they are being heard from shore to shore.

We seem to be a feeble band, but we are God's own, and Zion will plant its flag, not only where it is planted in victory over the City Hall, and that miserable little Mayor Swift; (laughter) not only over the County Courts, but ZION WILL PLANT ITS FLAG ON THE CAPITOL AT WASHINGTON.

(APPLAUSE.)

For the flag that we carry is the flag of the King of Kings and Lord of Lords, and one day His flag shall float over the Capitol of every Republic, and of every country, and God hasten that day. (Amen.)

Until then we will fight on! and *fight on!!* AND FIGHT ON!

And if every tile on every roof in Chicago were a devil, we will fight on, (Amen) and there are not devils enough in hell to keep us from fighting. (Applause.)

You pitiful simulacrum coming up out of the night, the Lord God have mercy on you.

I am only sorry that I have spent so much strength in killing a blow-fly. (Applause and laughter.)

He sendeth His word and healeth them.

PATIENCE

LEAVES OF HEALING

I am the Lord that healeth thee.

And the leaves of the tree were for the healing of the nations.

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD.

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A VOICE FROM ZION.

"Pilate saith unto Him, What is Truth?"

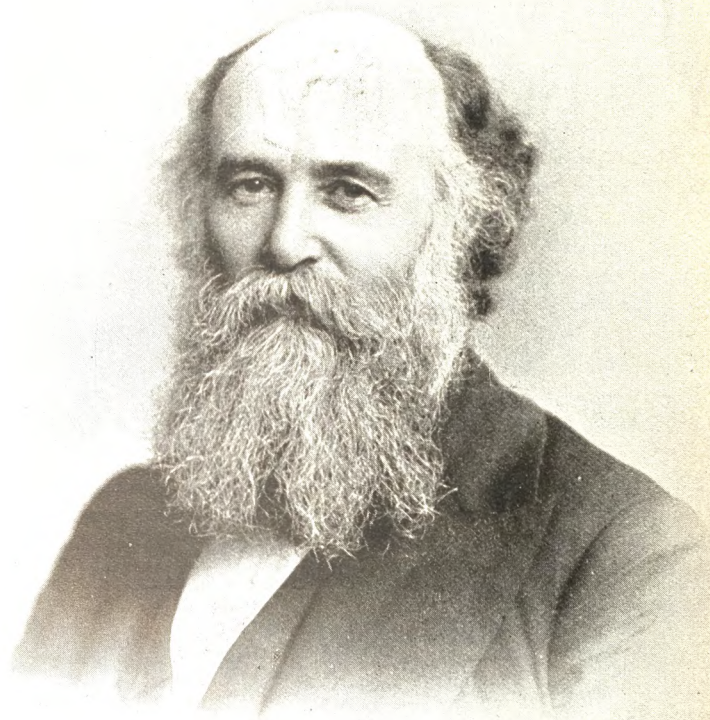
REPLY TO INGERSOLL'S LECTURE ON TRUTH

BY THE

REV. JOHN ALEX. DOWIE

General Overseer of the Christian Catholic Church.

CHICAGO:
ZION PUBLISHING HOUSE,
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1897.



John Alex. Irvine

REPLY TO INGERSOLL'S LECTURE ON TRUTH.

This was the subject of Dr. Dowie's address in Zion Tabernacle, on the afternoon of Lord's Day, March 21, 1897.

The meeting opened with singing:

"Come, we that love the Lord,
And let your joys be known,
Join in a song with sweet accord
And thus surround the throne."

THE SCRIPTURE LESSON

was read from the Gospel according to St. John, a part of the 14th and 18th chapters:

Jesus said:

"Let not your heart be troubled: ye believe in God, believe also in Me.

"In My Father's house are many mansions: if *it were* not so, I would have told you. I go to prepare a place for you.

"And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, *there* ye may be also.

"And whither I go ye know, and the way ye know.

"Thomas said unto him, Lord, we know not whither thou goest; and how can we know the way?

"Jesus said unto him, I am the Way, the Truth, and the Life; no man cometh unto the father, but by Me.

In the 18th chapter of the same Gospel at the 28th verse:

"Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, [These wretched priests] lest they should be defiled;"

Ceremonial defilement, because of the passover feast The day of atonement was at hand, and they were afraid of the ceremonial defilement. They were not afraid to defile their hands with Jesus' blood, but they were afraid to defile themselves ceremonially.

Oh, how many are ready to do the same thing?

They would be very sorry to outrage the propriety, to outrage the manners and customs, or what is called "good form," but they would not hesitate to steal, and to lie, and to commit adultery, and to hate, and perhaps to murder.

These priests did not want to defile themselves ceremonially, and yet they were not afraid to murder the innocent Christ.

"And they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.

"Pilate then went out unto them, and said, What accusation bring ye against this man ?

"They answered and said unto him, If He were not a malefactor, we would not have delivered Him up unto thee."

You see they had no accusation, and they begged the question. What was the accusation? They simply said if He were not a malefactor they would not have brought Him. But what was the accusation?

"Then said Pilate unto them, Take ye him, and judge Him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:

"That the saying of Jesus might be fulfilled, which he spake, signifying what death He should die.

"Then Pilate entered into the judgment hall again, and called Jesus, and said unto Him, Art thou the King of the Jews?

"Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of Me?

"Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?

"Jesus answered, My kingdom is not of this world: if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews: but now is My kingdom not from hence.

"Pilate therefore said unto Him, Art thou a king then? Jesus answered, Thou sayest that I am a king."

I think the rendering of the Revised Version is better here:

"Thou sayest it because I am a king."

"To this end was I born, and for this cause came I into the world, that I should bear witness unto the Truth. Every one that is of the Truth heareth my voice.

"Pilate said unto him, What is Truth?"

He never waited for an answer. He had really got the answer before he asked the question, and he felt that he had got the answer; that Jesus Christ was truth personified, but he was greatly perplexed because he did not want to crucify Jesus, and what does he do?

"And when he had said this, he went out again unto the Jews, and saith unto them, I find in Him no fault at all.

"But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?

"Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber."

And so the priests of God's Temple crucified the Saviour and desired the liberation of a murderer!

"Onward, Christian Soldiers," was then sung, and Dr. Dowie continued.

THANKSGIVING.

It is our invariable custom at this point of the service to give thanksgiving unto God for the mercies and blessings of the week that has passed away, especially with reference to answers to prayer.

Speaking of the work as a whole, I know you are interested

in it enough for me to tell you from time to time things of outside interest beyond our walls and our city.

I want to thank God for the ever-widening influence of the work. Some of you know there is not a country in Europe, and very few in Asia or Africa, and not a province in Australasia, where this work has not got a footing.

You will find it in the homes of the peasant, and in the palaces of the kings. My correspondence sometimes comes from a prince, and from a pauper in the same city. I think there are few things which show more clearly the widespread effect of the work than this.

So-called Holy Russia is the only country in Europe where LEAVES OF HEALING are not permitted to enter; but if Washington Hising had his way, they would not have been permitted to leave Chicago. (Laughter.) I am very glad that Mr. McKinley has washed Hising. (Applause.) I am quite sure that Chicago will wash Hising also. (Applause.)

By the way, I intend to do a little scrubbing on my own account next Wednesday night, and in case I should forget it, I want to tell you now that I am going to speak upon the Papal infallibility decree, with its bearing upon civil allegiance, and show how impossible it would be for this man Hising to be a faithful Mayor of Chicago, since he is by that decree, which he intelligently accepts, the mere tool of the aged monk who sits upon the Papal throne. He is quite a distinguished Papalist, and has received rewards from Rome.

We do not want such tools of an Italian priest to sit in the Mayoral chair of Chicago. Do you?

Audience:—"No."

THE LEAVES OF HEALING

has been blessed in every land beneath the sun, and you all know that what I say is true, that if Mr. Washington Hising and the Papalists at Washington had got their way, they would not have been permitted to leave Chicago; for every copy of our little white dove that leaves Chicago now has a heavy weight attached to it, having to bear fourteen times the amount of postage that other papers have in this city. But that, I have no doubt, will be righted, for the Gordons are coming.

Now, during the week there have been many answers to prayer. A distinguished lady in Cincinnati whose name is very well known in that city, whose brother was Ambassador to Germany a short time ago, Mrs. E. G. Pendleton of 422 East 4th Street, who is associated in deep sympathy with us in this work, writes telling me of a very remarkable healing in

Bellevue, Ky., which is across the Ohio River from Cincinnati and says,

"Mrs. Wall, of Bellevue, Ky., I am delighted to say, is thoroughly healed, and has never had a particle of pain since you prayed for her healing. Her experience is marvellous and I have requested her to write to you all the particulars as soon as possible."

Mrs. Pendleton was useful in another case in Newport, Ky., a short time ago, when a lady, bed-ridden for many years, Mrs. Jennie Brown, asked us to pray for her, Mrs. Pendleton having meanwhile interested her. Mrs. Pendleton had been our guest in Zion Home and an attendant of Zion Tabernacle meetings. The story of that healing, with the lady's picture, is given in LEAVES OF HEALING, Vol. 2. No. 44, page 689.

We prayed for Mrs. Brown, and after lying in bed for many years, completely crippled with rheumatism, she rose at the moment of prayer, walked about, and has been attending to her duties since.

Here is one very brief letter that might be given as showing how the Lord is answering for people at a distance whose faces we have never seen. This little letter typewritten and signed by Mr. E. D. Bergman comes to me from Glenburg, Defiance Co., Ohio. It is dated March 9, but it did not get into my hand until much later. I got it yesterday, or the day before.

"Dr. DOWIE, Chicago.

"*Dear Brother in Christ*:—Enclosed find 26 cents,"

Now, that was not a very large sum, but I tell you that 26 cents was as the widow's mite, the few cents from the old man who was healed, and I think there came a great blessing with that 26 cents; for just at the time I got that 26 cents somebody knew the 26 cents would not do, and so God gave me through a friend of Zion \$200. (Laughter.)

"Enclosed find 26 cents as a thank-offering for brother Isaac Warfield who sends you his heartiest thanks for your prayer, and praises God for healing him, but he is very, very poor.

"It has cost him also more than \$500 for doctors' bills. He had been in bed for two years with a broken hip, and he suffered much. Many times it was thought he would die. He had not been able to walk with crutches even, or to sit in a chair any length of time.

"I sent a prayer request to you, and although this old brother is nearly eighty-five years old, at the hour you prayed for him, he got up and walked across the room in the name of Jesus. He is still walking, has a better appetite, has increased in flesh, and feels like a new man. He praises God for it, and says he has a brighter hope of heaven than he had ever had before.

"Your friend in Jesus,

"E. D. BERGMAN."

A QUESTION.

Now, Mr. Ingersoll, when did your infidelity ever raise an old man of eighty-five from his bed? (Laughter.) I want to know. Come, you want facts. You miserable prince of liars, there is a fact. When did your infidelity, or that of any of you who are his children here, ever help anybody out of bed who is eighty-five years old with a broken hip? You misera-
bles, answer! (Laughter.)

Speak out now! Let us hear you tell us! When was anybody raised out of their bed in the name of Bob Ingersoll? (Laughter.)

When did Bob Ingersoll ever offer a prayer that ever raised anybody?

Oh, you misera-
bles, won't I pound you to-day. (Laughter and applause.)

I am a man of peace; everybody knows that, but I do love a fight with the devil. (Laughter.)

Well, that is all right now. I have not any more time to tell you of the good things that are in this mail. There are a large number of requests here for prayer, and I brought them to the platform without any hope that I could read them, but just that I might present them all, as it were, in one envelope to God.

Now, we must hasten along, for we have much to do, and we will just tell God about these things. He knows about them. When we get time we take them and present them individually to God. Sometimes it takes us far into the night to get to them.

Now, I want you to pray, to pray that God will bless His Word to-day; to pray that I shall have strength to speak out, and to analyze this miserable prince of liars, and knock the stuffing out of him. (Laughter.) Because it is all stuffing; most of it infidel sawdust and foul smelling wind.

Mr. M.:—"East wind at that."

Dr. Dowie:—Yes, I think so.

Mr. M.:—"That is the coldest, meanest wind we have here."

Dr. Dowie:—Well, then, that must be it.

Well, now I want you to pray that I may be able to do some little thing in this way.

We are here not only to extend the truth, but to defend the truth. We must earnestly contend for the truth.

Now, we are going to pray that God may hear us and answer us, and it is not you I want to preach to only. I am so thankful that when I preach here, I do not only preach to

you, but that these words are recorded, and whatever good there is in them goes to 100,000 readers, and is reprinted again and again and is reaching millions.

I am so thankful that the words are being translated, and this last week brought me among many letters, such a kind letter from a Danish Nobleman who says he has been converted through THE LEAVES OF HEALING, and he tells me in his modest, simple way, that he is going around his estate, and he goes into the cottages of the poor, and there and then he sits down with the English LEAVES OF HEALING in his hand, and that distinguished man translates our words into Danish, and tells me how many of them are seeking and finding God as their Healer. One reason why we are printing a number of things in Danish in our LEAVES OF HEALING, is because God is using them in many parts of Denmark and Norway.

We wish we could print a polyglot edition in all the tongues represented in Chicago.

Let us now go to God, and I hope you will pray in the heart.

"Come, let us worship and bow down: let us kneel before Jehovah our Maker."

Prayer was offered by Dr. Dowie.* He then delivered the afternoon address as follows:—

REPLY TO INGERSOLL'S LECTURE ON TRUTH.

In replying to Col. Robert Ingersoll's Lecture, entitled "In the light of truth," delivered in the Columbia Theatre, in this city, on Sunday, March 7th, I call your attention to these words which I read in the Gospel according to St John in the 18th chapter, and the 37th verse where Jesus said:

"To this end was I born, and for this cause came I into the world, that I should bear witness unto the Truth. Every one that is of the Truth heareth My voice."

"Pilate said unto Him, What is Truth?"

In the 14th chapter, and at the 6th verse Jesus said:

* Amongst the prayers offered was one for a dying young man named Adams, living in Allendale, Ontario, Canada. He was instantaneously healed, and rose from his bed, throwing a surgical support away; went about the town the next day; left for Chicago the following day, Tuesday, March 23rd; gave testimony in Zion Tabernacle on Friday, 26th; walked about ten miles in Chicago, sight-seeing on Saturday, 27th; and gave public testimony before thousands in Zion Tabernacle on Lord's Day, March 28th—just a week from the time he was prayed for. And so, before the Reply to Ingersoll was delivered, God was hearing and answering prayer.

"I am the Way, the Truth, and the Life: no man cometh unto the Father, but by Me."

Jesus said:

"Every one that is of the truth heareth My voice."

Christianity is essentially dogmatic. Truth is essentially dogmatic. Truth is absolute. Truth admits of no degrees of comparison. It is not true, truer, truest. It is not definable by adjectives. Truth is absolute—it is Truth, and admits of no qualification, as subtraction, and as addition. It is Perfection in itself.

Jesus said:

"Every one that is of the truth heareth My voice."

I say that Christianity is absolutely dogmatic; because there can be no appeal from God, and His definitions of Truth, and Christ is God and the personification of Truth.

TRUTH ITSELF ADMITS OF NO COMPARISON.

It is neither increasable nor diminishable; it is simply truth.

It is impossible to see all truth as impersonal. Truth must find a personification; for truth is not merely a matter of fact. That is not truth. A matter of fact may be as dead as matter itself. That railing is a matter of fact; it is not truth.

Matters of facts are evidences of truth, but they are not truth.

Things that result from truth, are the offspring of truth. The evidences of faith are not faith. There are the evidences. [Pointing to God's Handwriting on the Wall.] These things are not faith. Crutches, braces, boots, diplomas of doctors, and cancer in a bottle; there are the cots on which the dying were carried to this city, and from which they were removed and healed, and they are now going about the world: These things are only the outward and visible signs of an inward and invisible faith; they are facts, but they are not truth.

IT IS IMPOSSIBLE TO CONCEIVE OF TRUTH WITHOUT PERSONIFICATION.

Robert Ingersoll must be a personification of truth when he lectures upon truth, or he must be the personification of a diabolical lie, which he certainly is; but he claims to be a personification, a prophet, and an expounder of truth.

In his own person he denies his own assumptions that truth is something absolutely impersonal; for he himself is proclaiming, Great is truth, and Robert Ingersoll is its prophet

I therefore say that the position that the Lord Jesus Christ took, is the only position that He could take, when He said:

"To this end was I born, and for this cause came I into the world, that I should bear witness unto the Truth. Every one that is of the Truth heareth My Voice."

[At this point, whilst Dr. Dowie was repeating these words with intense earnestness, and deep conviction, a flash-light photograph of the speaker, and the listening thousands was taken. A light, brighter than the sun one would suppose, suddenly flashed forth in all parts of the building, accompanied with a slight report. In that moment the scene was imprinted on the sensitive plate, and we shall, God willing, soon present our readers with the marvelous results. The flash-light powder had been distributed in small quantities in all parts of the Tabernacle, and an electric spark did the rest. It was a striking illustration of the power of Truth to reveal thousands of beings in an imperishably truthful form in a moment.]

Friends, before I touch Robt. Ingersoll's lecture further, I want to point out that the Lord Jesus Christ, if He were, as He declares Himself to be, the Way, the Truth, the Life, without whom none could come to the Father, had a right to take that position, and to say:

"Every one that is of the Truth heareth my voice."

That is the reasonable demand of the Lord Jesus Christ.

Before I discuss Robt. Ingersoll's lecture, I want to put myself right as a teacher, and a defender of the faith of God, of the Gospel of the Kingdom of God, of the authenticity of the records, and of the perpetuity of the powers which were bestowed upon the church of God through the Atonement, the Resurrection, the Reascension and the Intercession of our Lord Jesus Christ, and which are still in the Church in the person of the Holy Ghost, and still are powers in and through those who are faithful to God, and are qualified for the use of such powers.

I want to say this afternoon that

I DO NOT STAND HERE AS A DEFENDER OF THE CHURCHES.

I am going to speak very plainly now, as at all times, and I shall keep nothing back which I think is proper. I do not wish to be put on record as a defender of the churches.

I am strongly of the opinion that if every ecclesiastical organization of this day were absolutely destroyed, that it would be infinitely for the benefit of Christianity.

I am convinced that the organizations which are called churches to-day, are, for the most part, as organizations, hindering the cause of our Lord Jesus Christ, and are not organizations such as He left and commanded to be established.

I see not the signs. I was born in the midst of ecclesiastical Christianity. There is no country in the world where there is more churchianity, more ecclesiasticism, more denominational theology than in my native country, Scotland; and it was my curse that I had to wade through continents of mud to get upon solid land.

Continents of mud! I hesitate not to say it.

THE WESTMINSTER CONFESSION OF FAITH,

and the shorter catechism embody a magnificent set of truths, and it is not against the truth I am fighting; but oh, my good Lord! they do embody the most infernal lies that were ever put in type—lies such as my young spirit instinctively fought.

To tell me that God had, by a predestined plan, so constructed man that he was born, and from all Eternity designed to be, wicked, and a vessel of wrath, that God Almighty might show His power by sending him to hell, that was the most infernal lie to me, and is to-day, that a man's tongue could utter, or type could print.

That my God, the infinitely good and holy God, was the predestinator and the creator of multitudes of harlots, whore-mongers, thieves, murderers, liars, to let them grow up, and to live, and lust and die, and then glorify Himself by putting them in hell! Horrible!

I tell you all the Westminster Divines that ever hatched that cockatrice egg could never make me swallow it.

I hated it then; I hate it now; and I shall hate it forever.

AN ANECDOTE.

If I were called upon to-day to summarize my position regarding that confession of faith, I should be inclined to do as my preceptor in Greek in Edinburgh University did, Prof. John Stuart Blackie. He came from Aberdeen to teach Greek in our University in Edinburgh, and when he got there he was told he would have to sign the Confession of Faith before he took his chair. Blackie looked at Mr. Kennedy, the Registrar, and said, "What has the Confession of Faith got to do with my teaching Greek?"

"It has nothing to do with that," said the Registrar, "but in this University every man who takes a chair as Pro-

fessor must sign a Confession of Faith. Here it is, sir, for your signature."

Well, everybody knew that Prof. John Stuart Blackie was an excellent good man, but he was awfully heterodox according to the ministry, and what was he to do? He did not want to lose his chair, and he did not want to sign the Confession of Faith; for in signing the Confession of Faith, he would be signing what he did not believe; and if he lost the chair, he would lose salary and position, and the work he loved, so as we say in Scotland he "swithered" a minute or two, and at last he said to Mr. Kennedy: "Well, what am I to sign it for?"

"You are to sign it, Professor, as being a profession of your faith, and as containing what you believe."

"Give me a pen, and I will sign it."

"John Stuart Blackie," he wrote, and then, with his hand upon the pen, he said, "This contains all that I believe, and a great deal mair." (Laughter and applause.)

Friends, there is not an honest Presbyterian to-day who has signed that Confession of Faith, and has got a spark of humanity about him, let alone good reason, who is not practically dishonest in signing it, and I challenge the Presbyterian Church to-day to find the one man who will defend every line of that Confession of Faith. Produce him. I would like to knock the stuffing out him.

Produce him. Produce the one professor in this city—Johnston or any one else, who will take that Profession of Faith and say I believe every line in that Confession of Faith, and believe it is the eternal truth of God, and am prepared to defend it against all comers.

I do not believe, friends, there is one man amongst them that would dare to be so dishonest as to do it. I would like to fight on that line with him for about an hour or two, and show what a lie it is, and if he does believe it, then I would simply say it would not be difficult to demonstrate the fact that he is a believer in a most diabolical lie. For it contains, amongst other things, the Eternal Reprobation of unbaptized infants; that infants that were not baptized are doomed to hell.

Holy Willie said, according to Burns in his poem:

"O Thou, wha in the heavens dost dwell,
Wha, as it pleases best thyself,
Sends ane to heaven, and ten to hell."

That was the way that Holy Willie started his prayer; that ideal incarnation of hypocrisy.

Now, friends, I want to say this, I will defend no churches. I am not here to dispute anything that Mr. Ingersoll has said about them. Let the churches defend themselves.

My own opinion in this, that Col. Ingersoll has got them in a great many points very clearly by the ears, and I wish him more power in destroying all that is evil in them, even if he himself is a bad man.

I wish him more power in the destruction of all that is false in Roman Catholicism, and in its priests and popes, and their lies, as to the incarnation of God in a piece of bread by some hocus-pocus of the priest and similar abominations. I could give him some points, and help him considerably upon that line. He does not know half that I know, and I will not tell him. (Laughter.) Because with all their faults within these churches, are my brethren, and my sisters in the Lord, who are striving for more light. God send it soon (Amen) by smashing down the ecclesiastical houses in which they dwell, and sending them out to build better on the foundation of the Apostles and Prophets; Jesus Christ himself being the chief corner stone.

I wish there was some great ecclesiastical fire that would burn down the whole thing, and let the cockroaches shift for themselves. I am not here to defend churchianity, but I am here to defend the attacks that he has made upon the very basis of Christianity, and of the Truth in God.

Now, pardon me still further for some more preliminaries. Ingersoll took a long time in his preliminaries.

Let me point out to you this, that the trouble to-day on every side, is that men who are professing Christians are fighting, not for truth, not for Christ, not for the four Gospels, but they are

FIGHTING FOR HUMAN INTERPRETATIONS OF THESE RECORDS
WHICH WE CALL THE HOLY SCRIPTURES.

Friends, human interpretations of divine truths are of necessity most imperfect, and it is ludicrous to me to see men who declare that truth is infinite attempting to define the infinite.

I would like to know how it comes to pass that any man or company of men have the illogical audacity to sit down and define,—that is, to put a limit around, four squares, or a circle, or anything you like, an octagon, or any other form you please,—and declare that only between certain lines Truth is contained.

It is the most ludicrous thing to me in the world to see finite men attempting to define infinite truth. Why, it is

just as if I were about to attempt to put my arms around the world. It is just as if I were to try to scoop out, with my little pail, the ocean, or any other ludicrous thing that you like to give me.

God never gave us His Truth for us to define. He gave us His Truth for us to receive it, to believe it, to assimilate it, and to work it out in our lives as best we know; but to define it, God forbid that we should be such fools.

Friends the troubles of the churches have come from their attempting to define the infinite, and God forbid that the Christian Catholic Church should fall into that blunder. The early Christians never attempted to define. When Paul spoke of the Love of God, he said, it "passeth knowledge." It was deeper than the deepest depths, and higher than the highest heights, and when the Hebrew prophet sang of the mercy of God he said it was from everlasting to everlasting, and it endureth forever. But finite men will presume to tell you exactly where it stops.

Friends, I do not define Truth. I would just as soon think of defining an apple before I ate it, or defining the chemical constitution of my dinner before I digested it. It is not necessary, and it would be absolutely useless, and if I were to analyze my dinner chemically before I ate it, a nice mess would be left.

Friends, Eternal truth must come to me, a finite being, in such a form, that I can take it as lovingly, as trustingly, as my child can eat the dinner I have provided, or as I took the fruit from the tree as God has grown it, without any fear of finding poison there. I eat it because I know it came from the infinitely good God, and experiment has taught me that the orange, when it is ripe, is a very good thing. I do not stop to analyze it.

It has been given to me by kind hands, by loving hands. I simply engage my time in eating it, and pass on with the strength which that food supplies, to work out God's purposes in my daily life.

And so it is that truth must come to us from God, not as Robt. Ingersoll says in these words:—

"Truth can only come to you in this way; it can only come to you by investigation, by experiment, and by the exercise of reason."

Friends, Col. Robert Ingersoll lies, and he knows he lies. He knows that truth has got to come to little children without experiment, without investigation, and without the exercise of reason. You have to tell the little child that a certain thing is so, and that yonder fire burns, and that if it puts

its hands in that fire it will be burned, and if the child is fool enough, when it can begin to talk, to say, "Well, I believe in Col. Robt. Ingersoll that I must investigate, and I must experiment, and then I must reason, so stand aside. I am going to investigate that fire; I am going to experiment as to whether it burns." Well, if you should permit the child for a moment to investigate, it would learn not to investigate a second time. (Laughter.) It would begin to suppose that it had better profit by the experiences of father or mother, and respect their directions in other things.

You would be a good deal wiser, though, if you did not permit the child to investigate, and to experiment, but give it a reproof, and, if necessary, a spanking, and make it understand that when you told it a thing was right, it must do it, because you said it.

Col. Robt. Ingersoll knows that he never learned A. B. C. at school by investigation and experiment, but he was told that A was A, and if he disputed it he got the cane. (Laughter.)

Col. Robt. Ingersoll attacks what is the very foundation of common sense in this matter, and that is this: that all truth reaches us by revelation rather than by investigation; that nineteen twentieths of the truths we receive to-day were revealed; that we never investigated or reasoned them out, but they have been handed down to us by our fathers, and we are thankful for them. And although they have handed down some things that they said were truths, and were not, yet we thank them that they handed down to us the truth, even when they handed down to us their poor, weak fallible interpretations of the truth.

Now, let me again, still in preface, say a word or two by way of caution here.

Friends, I can see on all sides in this great republic a very grave impending danger which I want to speak about. I see it all over the world in some things; but, in this country there are certain dangers that are accentuated and intensified by the very fact that you have such broad liberty.

I see this common falsehood everywhere: "I have a right to think as I like.

"I have a right to do as I please, and I do not care what the law is, or what any man says.

"As an American citizen I have a right to think what I like upon every subject, and do as I please in any way."

There is no greater fallacy than is contained in that think-as-you-like, and do-as-you-please theory.

Friends, you and I, if we are Christians—I am not speaking about American citizens just now; I am speaking of you as Christians—I say to you as Christians, for that condition is greater than your citizenship here; for as Christians you are citizens of heaven—I want to tell you that

AS CHRISTIANS YOU HAVE NO RIGHT TO THINK AS YOU LIKE, AND
YOU HAVE NO RIGHT TO DO AS YOU PLEASE.

You are in God's world, and you have to think as God thinks, and do what God pleases.

Do you believe that?

Voices:—"Yes."

Dr. Dowie:—Well, then, lay down at once the self-sufficient lie that you have a right to think as you like, and to do as you please; for we are in the midst of the Universe—not to say a world—where there are laws that God has made, and

"The law of the Lord is perfect."

AND FRIENDS, WE HAVE GOT TO THINK AS GOD THINKS REGARD-
ING EVEN NATURAL LAWS.

If any man thinks otherwise than God has thought about electricity, electricity will soon knock him out. •

A man tells another there is a 400-lb. weight impending over his head, and that the man there is going to cut the rope, and that if he does not get from under it, he will be killed. He says, "Why?"

"Because the law of gravitation says that this weight will fall exactly where you are standing. Get out."

"Well, I don't think that. I do not believe in the law of gravitation."

The man up yonder says, "Get out from under, because if you do not get out from under, you won't be able to think on any question soon."

"Well, I do not care what you think. I do not think the law of gravitation has any existence."

The man does not think any more; the 400-lb. weight has fallen, and all his thinking machinery is forever smashed. (Laughter.)

FRIENDS, THE LAWS OF GOD WILL VINDICATE THEMSELVES.

You have got to find out what the law is, and if you put yourself in accordance with it, you get blessing. If you resist it, it will grind you to powder naturally as well as spiritually.

Jesus Christ is a foundation stone upon which you build,

but oh ! if He falls upon you, you will be crushed beneath the Eternal foundation. Take care !

TAKE CARE HOW YOU RESIST THE LAW OF SPIRITUAL GRAVITATION.

I want to say further that this principle applies to everything; that no man has a right to think, excepting on the line of Truth, and no man has a right to act as he pleases; for that would destroy all liberty, perhaps your life, and all property; because, unfortunately, the great mass of humanity are bad, and if they were to be permitted to live as they think, and act as they please, they would steal your property, and if you resisted, destroy your life, and but for the reign of law we should have universal anarchy. That condition is what Mr. Ingersoll's principles would create.

Again, I want to point out another danger, and it is accentuated in this country. Unfortunately in this country you are very young, very young. As a nation, you are very little more than a hundred years old, and you are a very peculiar nation. You had a very excellent birthright. You came of good stock; but, oh ! you have been wonderfully muddled up ever since.

It is hard to say now what it is to be a true-born American.

I hear people talk about a true-born Englishman, and I do not forget Defoe's skit upon that in his poem entitled, "A True-born Englishmen," when he pointed out what a singular compound an Englishman was; that he was a Dane, and Celt, and Saxon, and German, and French, and I know not what. But in this country you are still more a compound, and you have the dangers of your youth as a nation.

You have only entered as a young people upon a great inheritance, and if you will permit me to say it, you do not know how to handle it yet, and your best men know that is true.

YOU HAVE NOT KNOWN HOW TO HANDLE YOUR INHERITANCE AS WELL AS WE HAVE IN AUSTRALIA.

In Australia we have never permitted any trusts, or any combinations of capital to establish railways, telegraphs, water-supplies, or any public service. From the very beginning of the Constitutions of the colonies the people have asserted their right to the land, have been permitted to exercise that right without any challenge by the British Government, and they have never parted with one inch of their soil to any railway syndicate—and there is a lot of sin in these syndicates—

say they have never parted with an inch of the soil, or a single franchise to any syndicate in existence. But the Australian people have railways purchased, and made at the public cost, water-supplies at the public cost, and every inch of telegraph wire, and all great public services at the public cost, and there is not a monopolist allowed to touch them. (Applause.)

And the sooner you get to that in America the better.

Now, we can teach you something from Australia. Do you believe that now?

Voices:—"Yes."

Dr. Dowie:—You did not say Yes very heartily.

Audience:—"Yes."

Dr. Dowie:—Well, we can, whether you like it or not. We brought you the Australian ballot, and we brought a system of land registration which, if you were to have it in use, would do away with four-fifths of your scheming scoundrel lawyers, and every man could transfer his property for a few dollars, if it were a million's worth.

Now, I want to say this, if you will permit me, you have not learned by the experience of older nations as you ought to have learned, and you have been too downright pig-headed and proud to do it, and

YOU ARE WONDERFULLY PIG-HEADED HERE

because you eat five million pigs every year in Chicago, and you eat pig everywhere, and you have got scrofula in your blood, because you eat pig, the dirtiest, stinkiest, rottenest, disease-breeding food you can touch. No Christian should touch it.

The Lord Jesus Christ sent all the devils at Gadara into the pigs, and I tell you they have never left the pigs since. There are lots of devil in pig. Trichinosis, and all kinds of diseases.

Now, listen.

I want to point out another danger that makes it difficult to test Truth. That you are the subject, and the willing subject of countless lies, and this is the reason why Mr. Ingersoll has got such power in this country.

YOU ARE NOT PRIEST-RIDDEN, BUT YOU ARE PRESS-RIDDEN.

Did you hear what I said?

You are not priest-ridden, but you are press-ridden. And you are ridden to your destruction by a mass of men who turn day into night, and night into day, whom you can smell yards off any time; for they mostly stink in equal proportions of tobacco, beer and whiskey.

"These are thy gods, oh, Israel," which sit down in reporters' rooms, and in editorial chairs, and furnish all your opinions, and you, like a lot of geese, swallow them, and say that is truth. I say that this is the most press-cursed, and press-ridden country in the world; that you swallow lies by millions every day, and think that because a thing is printed in the newspaper it is true.

I have scarcely seen in this country a single fair or true article upon English or European politics. Acquainted as I am with the British Empire throughout its whole extent, and knowing something about its government, knowing something of the wealth and power, and intelligence, and honesty, and integrity of that government, I am ashamed to see the countless lies that are continually given to you in the public press. You imagine that every country on earth is behind you, when, as the present Speaker of the House of Representatives at Washington said, you are in danger of getting behind very nearly every country.

There is another thing.

I want to say to you that

YOU ARE CREATING A HEATHEN OLYMPIAD OF YOUR NATIONAL
HEROES.

Your newspapers have nothing about Jesus Christ the Son of God, and the Law and Gospel of God as He gave it, but you hear a great deal about the founders of the constitution. You hear a great deal about George Washington, and Ulysses Grant, William T. Sherman, Sheridan and Abraham Lincoln.

The other day when Washington's Birthday was celebrated, I saw in a score of papers these words: "The nation worships at the shrine of Washington." A little earlier the papers were full of ghostly imitations of Abraham Lincoln crowned with angels' crowns, and the words in scores of papers: "The nation worships at the shrine of Lincoln."

A little before that, it was Gen. Grant's Birthday, and the Marquette Club and some others drank lots of champagne at night and they found, no doubt, real pain in the morning, and they said that the nation was "worshiping at the shrine of Grant."

Friends, I ask you to think of what these words mean, and I want to tell you they were true, that the nation was bowing its knee and worshiping the shadows of the unseen of these men.

Friends, do you not know that that was the way heathenism was established, that Hercules, and the gods of the

Olympiad were all originally heroes, and at last the Roman Empire filled up the cup of its iniquity by deifying every one of the Caesars? No matter how vile he had been, he was placed amongst the gods and worshiped in the Pantheon.

Do you know what followed when that happened? Virtue and purity in private and public life was utterly undermined and the nations perished which made heroes and gods of their national warriors and rulers.

When Mr. Ingersoll tells you that you are to "think for yourself and enjoy the freedom of a god," he is saying exactly what the devil said to Eve in Paradise; that if she and Adam ate that forbidden fruit, they should "be as gods."

We protest against worshiping at the shrine of any man, for if that worship is established the nation will become heathen to the heart's core.

If I were here to dissect character to-day I should praise George Washington for many things, but I should not forget to tell you that he loved wine; that he was petulant when the wine was not good, and that he bought and sold human beings as slaves.

If I were to dissect character to-day I should tell you that Ulysses Grant was an able general, but that he was an unmitigated stinkpot, and died with a cancer because he would perpetually smoke, and that he might have been living to-day, but for the dirty, filthy and unmanly vice of the use of tobacco. I do not care who takes the other side; there is not one of you here who professes to be a Christian that will dare to bring your pouch of tobacco, your cigarette, your cigar, your chewing plug, and kneel down here and say, "God help me to chew to Thy Glory, and help my wife and children to smoke, and chew to Thy Glory." (Laughter and applause.) You hypocrites. There is not one of you will do it.

If I were to dissect character, I should tell you that Abraham Lincoln was a great and a good man, the liberator of the slaves, the undaunted friend of freedom, but I should deplore to you that in his early manhood he sold whiskey with his partner in this state of Illinois and I have seen a *fac simile* of the license. You can see it in McClure's Magazine.

I should also tell you that the saddest thing about Abraham Lincoln was that he died in the filthy and disgusting theatre. Surely the Chief Magistrate of this great land at that time, when the nation should have been pouring out its heart in thanksgiving to God, should have been found with his fellow Christians on praying ground, and if he had been

on praying ground, and not on the devil's, he would not have been murdered by an actor.

But he was on the devil's ground, and the devil could get a shot at him.

Grant would have been murdered that night but for the fact that instead of going to the theatre with Lincoln, he obeyed the dictates of conscience, and of God, and went to the bedside of a sick child; and surely if Grant could go to pray to God for his sick child, it would have been a right thing for Abraham Lincoln to have been with God's people that night pouring out his heart for the sick nation, which was bleeding at every pore.

I never forget that he died amidst these scenes of iniquity which are the desecration of humanity; for

NO MAN OR WOMAN CAN BUY A THEATRE TICKET TO-NIGHT OR TO-MORROW, AND ASK GOD ALMIGHTY TO BLESS THEIR GOING TO THE THEATRE.

" They have got to leave God outside, for that is the way to the pit.

I want to say further that one reason why the voice of Truth is not heard—that is the voice of Jesus—is that in the churches you do not hear of Jesus. You do not hear His voice. They take a text and they juggle it. They take a text and they give you philosophy, theosophy, or some infernal lie they are discussing, but they do not give the words of Jesus. They will discuss some dogma, some doctrine, but they will not preach repentance, and they will not preach faith in Jesus.

These are mere accessories, and the principal thing is the squalling of the quartette that has been singing for the devil on Monday, Tuesday, Wednesday, Thursday, Friday and Saturday. You hear music by professional singers, and a speech by a professional orator, in which there is only a mere mention of Christ, and that is the reason why the voice of truth is not heard.

It greatly amused me to read the opening sentence of Ingersoll's Lecture as it is reported in full in the *Inter Ocean* of Monday, March 8. The first sentence is this:

"Primeval man changed two of his feet into hands, and in the darkness of his brain there came a few glimmerings of reason."

I might ask Mr. Ingersoll at the beginning, where did he get that astounding fact that the monkey became a man?

I am very much of the opinion that a great many men are becoming monkeys. (Laughter.) But I want to know where the four-footed animal became a man?

Now, this man who tells you that everything must be proved, makes an assertion here for which I venture to say there is not one single atom of scientific proof anywhere—the evolution from the oyster through all its gradations to a monkey, became in time a man! The most common sense thing for any reasoner—and he appeals to reason—is this, that all the chains of the links in that process of evolution that went on to make an oyster, and a monkey a man, that every one of these links would be going on still. Where are they? *Where are they?* Can you alter species? You try it with the horse and a donkey, and you can have a mule. Can you perpetuate the mule? You know you cannot. That mule would die out unless you were to continue the same abominable cross-breeding. You cannot make one species pass into another, and there is not one atom of proof for the assertion that man changed two of his feet into hands, and got some few glimmerings of reason in his head. When did he change them, Mr. Ingersoll? How did he change them, and why is not the same thing continued to be done to-day?

You ask us to be sensible and sane. We ask you to start with a sensible and sane proposition. This is neither scientific, nor sensible, nor sane.

Passing into his prelude he said:

"Truth is the foundation, the superstructure and the glittering force of progress."

I wonder where God comes in. Nowhere. What then is behind matter? What then is behind anything that exists? Whence does anything come? It is a simple matter of logic that out of nothing nothing can come.

Listen!

"How is truth to be found? By investigation, experiment and reason."

Arguing upon that basis, he says:

"Each person should be allowed to reach his own conclusions, and to speak his honest thought."

Friends, I want to ask you how that would apply in ordinary life? Everybody is at liberty to reach his own conclusions, to speak his honest thought, and to do as he likes.

Suppose that the employees in a house of business to-morrow reached the conclusion—very possibly true—that they are underpaid, and they are to speak their honest thought, and do as they please. Very well. They all speak their honest thought to each other, and they say: "We are underpaid; let us loot the treasury." Is that law?

Suppose that 500,000 or 1,000,000 persons in Chicago are of that opinion, and if they are to reach their own conclu-

sion, to speak their honest thought, and act as they like, where will liberty or property be to-night ?

Again he says:—

“Man should care nothing for authority, nothing for names, customs or creeds, nothing for anything that his reason does not say to be true.”

Friends, are you prepared to accept that principle? I want to ask of you, I want to ask the young men here to-day, to ask them where all liberty in this land will be if this principle is established, that you are to care nothing for authority?

Have you not placed by your own ballot Wm. McKinley in the place of the highest authority in the United States, and placed there,—whether you put him there or not—I ask you, do you not want him to exercise all the rightful authority that the constitution gives him, and act as a strong executive in that seat of power? Do you?

Audience:—“Yes.”

Dr. Dowie:—But if this principle obtains that you are to care nothing for authority, why should you obey President, Congress, Judge, or care a snap for the decision of any jury.

He tells us amongst other things that the physicians, the surgeons rely on observation, experiments and reason. They become acquainted with the human body, with muscles, bones and nerves, and with the wonders of the brain. They want nothing but the truth.

Have you not found they want dollars? (Laughter.)

Tell me.

Audience:—“Yes.”

Dr. Dowie:—“They want nothing but the truth.” The last thing a doctor wants is the truth. The last thing a doctor knows is the truth. He is groping in the dark, and stumbling from diagnosis to diagnosis, and from treatment to treatment, and any doctor worth his salt will tell you that there is not one atom of science in the whole range of either medicine or surgery. For science is absolute knowledge, and regarding the healing of diseases the most eminent physicians will say what Sir Astley Cooper, the Queen's physician, said,

“The science of medicine is founded upon conjecture and improved by murder.”

His meaning is this, that the quicker the doctor kills his patient, the more merciful is it for the patient.

If you want to get the opinion of great doctors, in issue No. 4 of Volume I of our LEAVES OF HEALING, you will find the opinion of seventy or more of the greatest doctors of this time who spoke as that great man, Douglas MacClagan,

professor of Medical Jurisprudence in the University of Edinburgh spoke, when he said, in my hearing, these words:

"Medicine is not a science. It is purely empirical. From the days of Hippocrates and Galen until now we have been stumbling in the dark from diagnosis to diagnosis, and treatment to treatment, and we have not found the first stone to lay as a foundation for medicine as a science."

I want to say this, that if Col. Robert Ingersoll's knowledge of science is to be taken by his knowledge of medicine, then, as the editor of the *Knickerbocker Magazine* said, "his knowledge is worth a little less than nothing at all."

Passing over a great deal, I come to what he says upon the science of theology, and here I ask your close attention. He says:

"All the sciences, except theology, are eager for facts, hungry for the truth. There is not a theologian in the whole world who can produce the slightest, the least particle of evidence, tending to show that the bible is the inspired Word of God. Where is the evidence that Christ was and is God? Where is the evidence that a miracle was ever wrought? There is none. Theology is entirely independent of evidence. How do they prove that Christ rose from the dead? Miracles are not to be believed. Not one of these miracles can be established except by impudent and ignorant assertion."

I will here mention a little incident, which I hope you will carefully notice, concerning Col. Ingersoll and myself.

In the Auditorium on the afternoon of Sunday, Nov. 10, 1895, I delivered a lecture to about 5,000 persons in reply to Ingersoll.

The point that I then dealt with in his lecture upon the "Foundations of Faith" was his assertion that "the God of the Christians must perish from the universe. He is of no use. He has never answered a prayer."

I produced upon the platform, and I produced in the audience many hundreds of persons who had been healed. I produced actual facts. I had in my hand that afternoon a little bottle which [pointing to "God's Handwriting upon the wall"] you can see about that "heart" which contains that mass of bottles. That bottle contains a cancer, a fully formed cancer which fell out of the body of Mrs. Arbeiter when she was in the Auditorium at the second address that we delivered there.

I had prayed with her some time before for the healing of this cancer; it was an enormous one, and filled her up, and swelled her out to a terrible extent. Gradually that cancer diminished, and upon that afternoon when I delivered that lecture upon "Satan the Defiler," she very earnestly prayed away up in the gallery that the Lord would take the last scrap of the cancer out of her.

It is not very pleasant to tell it, but I will tell it as a fact, the cancer fell out into a cloth she had around her. She felt

something had fallen out, and when she went home she examined it, and it was found to be a perfectly formed cancer. That cancer was put into a bottle, and brought to me. I gave the whole details of that cancer with Mrs. Arbeiter present in the Auditorium. All of you who heard this statement put up your hands. [Several hundred hands were raised.]

I produced the cancer; Mr. Ingersoll had delivered his lecture the week before, and I invited him to come on the following week, and hear the testimony of hundreds who had been miraculously healed. I said they were the proof that God answered prayer; there were the people themselves; there were the facts. [See LEAVES OF HEALING, Vol. 2, No. 6, page 88.]

I now want to say I sent to him a copy of this lecture; that I asked him to fight it out as a question of fact as he said God "never answered a prayer," but, friends, he is a coward to the very backbone and spinal marrow, and he would not answer that challenge. He was afraid to put it to the test that he is himself calling out for, the test of facts.

Now, this afternoon, before I proceed further, I want to ask all of you who know in your own hearts, and by your own actual bodily experience that God has for Jesus' sake healed you, to stand to your feet. [Many hundreds rose.]

Now, I call your attention to this array. There are close upon a thousand persons now standing.

Now, friends, I want to say that you are all liars or Robt. Ingersoll is. If I were to go around this company here upon my right I should find those who were deaf for forty years, and got their hearing in a moment. [A voice: "I did."]

I should find those who were carried down two weeks ago like the boy from St. Paul, dying from the operating-table, and he is sitting there in the gallery beside my father to-day. He was carried in helpless, and he now sits at every meal in the dining room at Zion Home.

I should show you here those who have been healed of cancer, blindness, lameness.

Yonder is a youth who only last week stood up who had double joints. He was suffering with the infirmity which he had suffered from all his life, double ankle joints, and they are gone. Is that true?

"Yes, sir."

Amongst those who are here to-day are those who have been healed of well-nigh every disease. Upon these walls are hanging hundreds of objects which remind me of those who have been healed of the deadliest diseases.

Yonder, seen by most of you, on the south-east corner is a stretcher, upon which the full cousin of President Abraham Lincoln, Miss Amanda Hicks, was carried from her college hall, where she was principal, in Clinton, Ky., dying with cancer. Mr. John D. Rockefeller knows this for he wanted her to come up here to be operated upon by Prof. Senn, and offered any money for her restoration. She was brought to Divine Healing Home No. 3; she was carried in dying. She rose that night, and walked about; within one week the cancer was out of her body, and it had filled all the alimentary region, and she went about telling this story in all parts of Chicago. She told it to the professors of the Chicago university, such as Prof. Miller, and she told it in the First Baptist Church of Englewood, in the First Congregational Church, South Chicago. She told it on Zion Tabernacle platform; she told it in her own college hall; she has told it in Oxford, England. She has traveled upon her tricycle, taking a holiday in Europe, 600 miles. She has come back again to this country, and she is teaching school in Creal Springs in this state, and she is easily reachable, and Robt. Ingersoll would not dare to dispute one single statement that Miss Amanda Hicks might make, because the lie could be rammed down his throat by a hundred people who would contend for her veracity; yet he boldly denies all these facts, and says that there is no proof that a miracle was ever wrought.

He avers that miracles can only be established "by impudent and ignorant assertion."

Why does he not attempt to show that all this mass of facts are only "impudent and ignorant assertions?"

He is afraid to try it: for he would be forever silenced.

Dr. Dowie:—Is it not a miracle when the blind see?

Audience:—"Yes."

Dr. Dowie:—Is it not a miracle when the deaf hear? Tell me.

Audience:—"Yes."

Dr. Dowie:—Is it not a miracle when a thousand miles away some one rises who is dying? Tell me.

Audience:—"Yes."

Dr. Dowie:—Is it not a miracle when a man spoke to me the other day through the telephone in Hartford, Conn., and asked me to pray for his wife, who was bleeding to death with cancer, and I prayed, and the prayer was answered as we breathed it over the telephone, and he went home, and found that the bleeding had stopped. Is that not a miracle?

Audience:—"Yes."

Dr. Dowie:—Have not miracles been wrought in your presence, when the dying have been carried in on cots, and have risen up and walked out?

Audience:—"Yes."

Dr. Dowie:—What is a miracle? What is a miracle if these are not miracles? These are the miracles which the Gospels contain, and these are the miracles that to-day are repeated. On the day that Robert Ingersoll delivered this last lecture, Sunday, March 4, I sent one of my own stenographers to him, and placed my reply of Nov. 10th, 1895, in his hands which contains my challenge and a statement of many "facts:" for which he says he hungers. When he spoke that night at the Columbia theatre, he would not dare to take my assertions, but he simply repeated to these people what he knew was a lie; that there were no miracles extant to-day.

I WILL HIDE MY LIFE IN CHRIST MY GOD. (AMEN)

and will pray that His life shall dwell in me, and if there were no miracles nineteen centuries ago, I know that Jesus works miracles to-day. (Amen.)

But, friends, I know that the record is true, because I have obeyed the record and command, and followed the apostolic, and Christ's own, practice, and I have laid these hands upon the sick, and they have received health, and the blind have received sight, and many of the same works have been wrought to-day as nineteen hundred years ago.

Now, these things are either true or a lie. If they are a lie, why does not Robert Ingersoll, with his great legal acumen, with his undoubted powers of oratory, accept my challenge? I will give him this platform for an hour, if he will give me another hour to answer him after he is through.

I will listen to him, and I will have you listen to him in this way hour after hour, and I will reply hour after hour. I will debate the question as a matter of fact whether God answers prayer, and risk everything upon that conclusion. Why does he not accept it?

Now, friends, a few words in closing. He has a knack of telling you that all scientific men were infidels. There never was a bigger lie, and he knows it. He quotes Darwin; he quotes one or two others who were infidels, but why does he not quote Faraday? Why does he not quote Owen? Why does he not quote Sir William Thompson? Why does he not quote the names of men who are at the head of sciences to-day in their various branches, all of whom are Christians,

with scarce an exception? Because he wants to lie, and make you think that science and religion are in opposition, and they are not.

Let me say a word or two further.

He tells you here—passing over much that I would like to speak of—that all persons should be taught that there is no evidence of the existence of the supernatural; that all should be taught that the forces which exist in nature alone are the powers that we have to respect, and that man should be taught that intellect alone is his guide, and that to develop the brain is to civilize the world.

Friends, let me give you some facts.

“To develop the brain is to civilize the world.”

Have you observed by whom the foulest murders have been committed lately in this country? Have you observed that nearly all these crimes that have shocked humanity by their outrageous horrors have been committed by men who have been educated in school and in universities? The two young men who were hanged yesterday in Kentucky—Jackson and Walling—had been educated in schools, in universities, and were qualifying as doctors, and they committed that horrible murder. They were so permeated with falsehood that Jackson lied within an hour or so of his hanging, and made a confession freeing Walling in order that the execution might be stayed in order to investigate his confession. The governor telegraphed that he would be hanged anyhow, and his confession might be investigated afterwards. He then broke down and again said his alleged confession was a lie, and that Walling was guilty.

I want to point out to you that these young men's brains were educated, but their hearts were depraved, and you can have a developed brain in a first-class devil.

I tremble more for the safety of this republic, for the safety of every city and home in it, when it is in the hands of those who have educated brains and depraved hearts.

Look at the shocking crime in San Francisco of the murder of two girls in a Church by Durrant, a medical student.

Look at the horrible crime in Missouri the other day by a man that murdered his wife and killed his baby; it was a Dr. Duestrow, a sane, and educated, and wealthy man.

Look at the crimes of chemists. Dr. Holmes of this city, recently hanged in Philadelphia, had unnumbered victims, and confessed his guilt in the murder of several. He murdered probably scores right here in Chicago, and elsewhere. His was an educated brain, and a depraved heart.

Do you want the catalogue extended?

I want to tell you this that it is not the poor and the uneducated amongst whom the largest proportion of crime exists, but it is amongst those who have educated brains, and depraved hearts, and Ingersoll knows it; for he has got an educated brain, and a depraved heart; and his lectures are incentives to crime of every kind.

Near the close of his lecture he says:

"All should be taught that the forces, the facts in nature, can not be controlled or changed by prayer."

Friends, I want to close with this: If I believed to-night that I was under the control of what he calls nature, and that I had to look, as the heathen had into the face of that personification of nature which they gave us in the sphynx, which had the beautiful face and breast of a woman, and the whole body of a beast—if I thought that was my God, then, friends, I would have to live as the heathen did. I should have to live with the cry: "Let me eat and drink, for to-morrow I die, and there is no hope beyond." I should have to live as an animal does, and I say with the apostle Paul to-night,

"If in this life only we have hope in Christ, we are of all men most miserable."

for I know that God has made me with thoughts and desires, stretching out into infinity, and surely He who made me with these desires must be able to satisfy them.

Friends, I go back to where I began, and I say this: Nearly fifty years have passed away since my infant frame was born into this world. On the 25th day of next May I shall be fifty years old. I think I know what I am talking about. I think I know something of the service of the Master whom I have loved and served for forty-three conscious years. I think I know something of Him whom I have obeyed and followed, and in this ministry have prayed to often times as many as 70,000 times for the sick and suffering in the year. I think I know what I am talking about when I tell you of what He has done for my spirit, for my soul, for my body, and for the spirits, and souls, and bodies of many. We think we have some right to be heard also, and I want to say to you to-day that much as I loved Jesus in my childhood, in my youth, yet in my manhood with the snows of winter gathering on my brow, I love Him with a fervor that I never had before. (Amen.) I love Him. His Empire of Love is in my heart, and that Empire is filling this world with light, and life, and love, and liberty, and oh! it pains me to my heart to hear a man wanting to blot Him out of existence, to give me in exchange what?

Oh! Ingersoll, tell me, if I part with Jesus, whom will you give me in exchange?

If I part with Salvation, what will you give me?

If I part with His Healing Power, what will you give me?

If I part with His guidance, and the hopes of heaven He has implanted in my breast, what will you give me? These have made my life so happy in the midst of all its toils and trials. I have seen my dear ones lay down their heads, and smile as they passed away, saying, "Jesus, *Jesus*, JESUS." He filled their lives; He comforted their hearts; He made them pure and holy, and took them to Himself.

Oh! Robert Ingersoll, what will you give me, if I part with it all? Have you anything to give me?

Nothing, nothing, nothing, but what? The darkness and no Christ, the darkness and no God. Oh! God, it were better I had never been born than that I should find darkness only awaiting me when this earthly life is over. I cannot part with Jesus; I cannot part with His faith, with His love, with His life, with His light, with His conscious presence. He fills all my life. I should die of a broken heart, if you took away Jesus. Whom have I in heaven but thee? There is none on earth that I desire before Thee. My flesh may fail, but I know that He never lied who stooped from highest heaven to win my heart, and I have never heard, have you, of any who ever trusted Him, when they came to their end saying, "Oh, I am sorry I trusted Jesus." Have you? (No.)

Tell me now, infidel, have you?

Voices:— "No."

Dr. Dowie:—Oh! then what are you going to get, if you part with Jesus?

Friends, he offers you nothing but shame, and sorrow, and pain, and the blackness and darkness of night. God forgive him; God pity him, and oh! God, if it be possible yet in this life, break his heart and save him. (Amen.)

CALL.

And every one of us that wants to have Jesus and Him only fill our lives, let us stand and ask Him to do it. [Apparently the whole audience rose.]

Friends, you want Jesus, listen!

Are you determined by the grace of God to do right? Can you say I am?

Audience:—"I am."

Dr. Dowie:—Are you willing to make things right with your fellowman? Can you say I am?

Audience:—"I am."

Dr. Dowie:—Are you willing by the grace of God to trust in Jesus as the Lamb of God that taketh away the sin of the world? Can you say I am?

Audience:—"I am."

Dr. Dowie:—Pray with me.

CONSECRATION PRAYER.

My God and Father, in Jesus' name I come to Thee. Take me as I am. Make me what I ought to be in spirit, in soul, in body. Deliver me from doubt. Deliver me from fear. Deliver me from sin. Give me power to do right to any whom I have wronged; to restore to confess, to do right in Thy sight. Give me Thy Spirit. Cleanse my heart; cleanse my blood; cleanse my body. Make me Thine, and keep me for Jesus' sake. [*All repeat the prayer, clause by clause, after Dr. Dowie.*]

Friends, did you mean it?

Audience:—"Yes."

Dr. Dowie:—Then God has heard, and I have a right to tell you He has answered, and He says, Go thy way, sin no more lest a worse thing come unto thee.

The Consecration Hymn was then sung,

"And, now, O Lord! give all with us to-day
The grace to join our song;
And from the heart to gladly with us say
'I WILL to Christ belong.'"

"CHO.—I will! I will! I will, God helping me, I will be Thine!

Thy precious blood was shed to purchase me—I will be wholly Thine

The service closed with the

BENEDICTION.

Beloved, abstain from all appearance of evil, and the very God of Peace Himself sanctify you wholly, and I pray God your whole Spirit, Soul and Body be preserved entire without blame unto the coming of our Lord Jesus Christ; faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God our Father, the fellowship of the Holy Spirit, our Comforter and Guide; one Eternal God, abide in you, bless you and keep you and all the Israel of God everywhere, forever. Amen.

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A VOICE FROM ZION.

*"And then shall they see the Son of man coming in a
Cloud and with Power and Great Glory."*

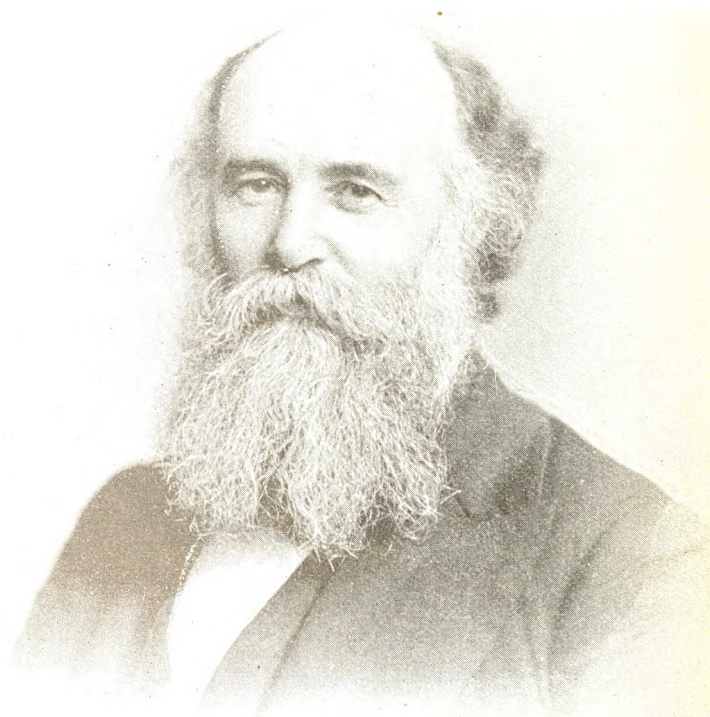
"REDEMPTION DRAWETH NIGH."

BY THE

REV. JOHN ALEX. DOWIE

General Overseer of the Christian Catholic Church.

CHICAGO:
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1897.



John Alex. Lewis

“REDEMPTION DRAWETH NIGH.”

BY THE REV. JOHN ALEX. DOWIE.

The Scripture lesson was read by Dr. Dowie from the twentieth and twenty-first chapters of the Gospel according to St. Luke:

“And it came to pass, that on one of those days, as He taught the people in the temple, and preached the Gospel, the chief priests and the scribes came upon Him, with the elders,”

I ask your attention to the expression, that Jesus “taught” and “preached.”

I want you, beloved friends, to keep in mind always that these are the three things that Jesus went about doing all the time:

FIRST, TEACHING.

SECOND, PREACHING.

AND LAST, HEALING.

Just these three things. Over and over again in the Gospel that is the Divine order.

“Jesus went about all the cities and villages, Teaching in their synagogues, and Preaching the Gospel of the Kingdom, and Healing every sickness and every disease among the people.”

When He was in the Temple it was no different than when He was in Galilee on the mountain side.

He was Teaching and Preaching and Healing.

THE TEACHING IS THE MOST IMPORTANT THING OF ALL.

May God to-day help us to sit at the feet of Jesus, the great Teacher, and so far as I can interpret His Teaching, I want to Teach.

“And spake unto Him, saying, Tell us, by what authority doest Thou these things? or who is He who gave Thee this authority?”

What right have you got to teach? An untitled Rabbi, the son of a village Carpenter?

Who gave you the authority?

Although they were afraid, no doubt they said this with a great deal of assumed impressiveness.

It is astonishing how much humbug can be inside such a mode of speaking. It is cowardice and hypocrisy.

"And He answered and said unto them, I will also ask you one thing; and answer Me:

"The baptism of John, was it from heaven or of men?"

Do not forget that that baptism was the baptism of Repentance for the remission of sins.

"And they reasoned within themselves, saying, If we shall say, From heaven; He will say, Why then believed ye him not?

"But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet."

The cowards! *Cowards!* See. They were the big boasters. The cowards they were. They were not brave enough to say of heaven, for they had rejected him.

I tell you, you can cut off a prophet's head, but you cannot cut off his influence when you have cut off his head. You can hang John Brown, but his soul goes marching on. (Amen.)

Mr. M.:—"Let it march."

Marching on a hundred million strong.

John the Baptist is going marching on. *Marching on.* May the gracious spirit of God revive the spirit that was in him. (Amen.) That is what we want.

"And they answered, that they could not tell whence it was."

They knew he was from heaven.

They lied when they said they knew not.

If they could not tell, and they were all the priests of God's temple and of high authority, how unfit they were to be there!

"And Jesus said unto them, Neither tell I you by what authority I do these things."

You cannot tell whether John the Baptist was from men or from heaven, and I will not tell you.

His withering scorn burnt up these priests as the fire burns up chaff. They could not help Him in His mission, and my opinion is that the great majority of ministers of churches in this day cannot help Him in His mission.

I want you to notice that these discussions that will follow here were among the last things that Jesus said when He was in the temple teaching, preaching and healing. Just after this they came upon Him and compassed His death.

"Then began He to speak to the people this parable: A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

"And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard; but the husbandmen beat him, and sent him away empty.

"And again he sent another servant; and they beat him also, and entreated him shamefully, and sent him away empty.

"And again he sent a third; and they wounded him also, and cast him out.

"Then said the Lord of the vineyard, What shall I do? I will send My

beloved son: It may be that they will reverence Him when they see Him.

“But when the husbandmen saw Him, they reasoned among themselves, saying, This is the heir: come, let us kill Him, that the inheritance may be ours.

“So they cast Him out of the vineyard, and killed Him. What therefore shall the Lord of the vineyard do unto them?

“He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid.”

They saw that He was speaking regarding them.

Which of the prophets had they not slain?

They had slain all the prophets until John the Baptist, and now the Son of God had come, and they were plotting to murder Him, and they would do it, and the time came that they would be utterly destroyed, and the vineyard would be given to others. The Church of God would be taken right out of their hands.

“And He beheld them, and said, What is this then that is written, The stone which the builders rejected, the same has become the head of the corner?

“Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.”

Oh, I tell you, if the power of God falls upon us, and we reject God, it will just grind us to powder.

“And the chief priests and the scribes the same hour sought to lay hands on Him.”

He was right in the Temple, you see. He boldly went into the Temple where no man had a right to go according to their law, unless he had passed through their rabbinical schools; unless he wore their broad phylacteries and their sweeping robes and was a priest after their order. Just as no man has a right, you know, to go into the Roman Catholic church and step up the steps of the altar and take any part in the service unless he is a priest, and unless he wears the robes that false church gave him; and unless he stands there with all that church's authority.

Friends, that day has forever gone. Christ Himself, the son of God, came down and

HE PUT ON THE PRIESTLY ROBES OF AN HONEST MANHOOD.

He stood there on God Almighty's earth speaking truth and nothing but the truth, no matter where it cut, no matter whom it hurt.

He was a priest after the order of Melchizedek.

He went beyond Aaron, He went beyond Moses.

He was a priest after the order of that wonderful priest Melchizedek.

He was the true Melchizedek without the beginning of days.

I tell you I love to think of the simple Nazarene standing there in the Temple, and rising above high priest and priests and everything else, these men that could do nothing else

but murder him. It is the only thing to be done, or else they are going out of the vineyard. They see the time has come.

I tell you the clock has struck the hour of doom to-day, and the time has come when the great God is sick of those priests and ministers who stand in the way of His word and work.

"And they feared the people: for they perceived that He had spoken this parable against them

"And they watched Him, and sent forth spies, which should feign themselves just men, that they might take hold of His words, that so they might deliver Him unto the power and authority of the governor."

Pilate. They tried to get Him in trouble with Rome.

"And they asked Him, saying, Master, we know that Thou sayest and teachest rightly."

See, the hypocrites, and yet there was a measure of truth in it. They did not know it.

"Neither acceptest Thou the person of any, but teachest the way of God truly;

"Is it lawful for us to give tribute unto Cæsar, or not?"

See, the trick! They wanted to get Him into trouble with Rome.

"But He perceived their craftiness, and said unto them, Why tempt ye Me?

"Show me a penny." (A denarius.)

He got the denarius.

"Whose image and superscription hath it? They answered and said, Cæsar's.

"And He said unto them, Render therefore unto Cæsar the things which be Cæsar's."

That belongs to Cæsar, give it to Cæsar.

But they did not ask another question. He answered a question which they did not ask.

"And unto God the things which be God's."

They had not asked that question. They were only trying to trick Him into trouble with Cæsar.

"And they could not take hold of His words before the people; and they marvelled at His answer, and held their peace."

Although they held their tongues, it did not change their hearts.

I am never tricked when the devil is silent. In fact, when the devil is silent I am always troubled, uneasy, because I know he is plotting something, and I always am unable to tell where the next blow is going to come from.

They held their peace, and went away.

There is nothing that will make men hate you more than when you bowl them out. I found that out in Chicago. I bowled out mayor Swift; bowled out the police; bowled out the city law department; bowled out the doctors; bowled out the Freemasons; bowled out the press, etc., and they

hate me for it. I tell you they hold their peace, excepting now and then when some of them open their mouths and put their feet into them. (Laughter.) Like Johnston Myers, or a person that was spoken of to me the other day as the “late Dr. Hillis.”

“Then came to Him certain of the Sadducees,”

These are another lot. They thought they would try a turn. They said, “You Pharisees do not know how to go about it. We will rope Him in.”

“Which deny that there is any resurrection.”

Are they all dead?

How many men are there in Chicago that believe that after the resurrection they shall stand before the throne of God to give an account and be damned or be blessed?

How many men are there living their lives with the thought of the Great White Throne at the end of it? How many of Christians even?

We can not tell how many, but it seems to me there are very few. They are thinking of what that man thinks, and this man, and the other man thinks, and they are feeding the press with molasses all the time in order that the people may think well of them.

I get so indignant at this accursed conformity where people are speaking the truth only so much as to keep in with the world, the flesh and the devil. I am going to speak out to-day. I will tell you what that means by and by.

“And they asked Him, saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.”

Moses said it. I do not believe God ever said it.

Moses said many things that God Almighty never said.

Moses said that if my brother should die, I was to go and take his wife and marry her; and bring up children; and, if I did not do it, do you know what she could do? She could take off my boot and compel me to sit down before the elders in the city, and compel me to stand up and be spit upon in the face and she could say I was not fit to be an Israelite, because I would not marry her.

Well, before I would marry my brother's wife, I would let her do that, and spit in my face. (Laughter.)

Moses said that, and Moses said many mean things that were not said by God at all. If you understand by inspiration, that everything that Moses said was said by God, then you are very foolish, because the Lord Jesus Christ when somebody quoted Moses to Him said:

"Moses, because of the hardness of your hearts, suffered you to put away your wives: but from the beginning it was not so."

I am going back to the beginning. I am going beyond Moses.

Let us get beyond the churches and the priests, and beyond the pope.

Let us get back to God Almighty and to eternal truth. It is time we did.

What have I to do with Moses? He never could lead me into the promised land. He could not get there himself.

Poor, dear old Moses could not get in because he sinned. He stayed on Mt. Pisgah and died there. Moses did his work. He was a grand fellow, but he had a lot of ungrateful wretches around him and they vexed his soul so much they led him into a sin which shut him out of the promised land.

Do you think I am going to follow Moses? Not one bit. I will follow Jesus. (Amen.) I do not believe in that talk about the Old Testament being inspired in the sense I have got to follow everything some man said was inspired by God. God never said many things Moses said.

Jesus said:

"Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth:

"But I say unto you, That ye resist not evil. . . . Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."

Moses said that the law of revenge, an eye for an eye was a divine law.

It is not.

Christ said, I put aside Moses' divorce laws; I put aside Moses' marrying deceased brother's wife; I put aside the whole thing. I go back to the beginning.

What have I got to do with your priests. I put aside your commandments. I do not care if you are the high priest. I do not care if you are a Baptist, a Congregationalist, Presbyterian, or miserable Episcopalian. (Laughter.) I put you all aside and go back to Jesus Christ. You want to bind me down with your miserable creeds. I will not let you.

"There were therefore seven brethren: and the first took a wife, and died without children.

"And the second took her to wife, and he died childless.

"And the third took her; and in like manner the seven also.

"What a pack of fools they were to take a barren woman like that. Was it not more than time that she should be left to single blessedness.

"And they left no children, and died.

"Last of all the woman died also.

"Therefore in the resurrection——"

Now these liars did not believe in the resurrection; and there are many liars who talk about the resurrection who do not believe in it. They have not got any resurrection life in them. Only such as have know anything about the resurrection.

“Whose wife of them is she? for seven had her to wife.”

Now they thought they had posed Him.

What was He going to say now?

“And Jesus answering said unto them, The children of this world marry,”

That is to say they marry in their own worldly sinful way.

“And are given in marriage:

“But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage.”

After that sort; after the world's ways. They do not believe in the world's standard of marriage. They are not given in marriage after the world's way

“Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.”

Friends, I often times ask, “Am I a child of the resurrection? Have I risen with Christ into the newness of life?” You know that is a serious matter.

Are you a child of the resurrection? Have you got the resurrection life in you? I tell you it sets a man thinking.

Oh, my God, have I really risen right up into newness of life, in which I am dead to sin, and dead to man's opinions, and dead to man's thoughts, and am I alive unto God? That is a serious matter. I hope and believe to-day by grace I am; and, if I am, then I will never die any more. Jesus said:—

“I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live: . . .

“Believest thou this.”

Mary believed it.

Do you know there are few to-day that believe it.

You will hear Christians on every side talking about the time when they will come to die.

Friends, we die not any more. If we have passed from death into life, we keep His words and we never see death. We die no more.

When the time comes for us to pass from this earth, what then? *What then?*

“He giveth His beloved sleep.”

I lay down before midnight last night; just as the midnight chimes were tolling over the city, and I prayed as I laid down, just the sweet little prayer I used to repeat when I was a child, with a little change:

“LIFT UP YOUR HEADS.”

“Now I lay me down to sleep,
I pray Thee, Lord, my spirit keep,
If I on earth should never wake
I pray Thee Lord my spirit take.”

I never knew anything until five o'clock this morning. I woke, feeling happy in my heart, for I had heard the angels sing, “They die no more.”

We lie down in peace and sleep, and we hear angels sing. For a minute or two I did not know whether I was going off to heaven, I was rather disappointed when I found I was in Chicago. I am sick and weary of earth. But for the good that I can do, I should like to go to heaven to-day. Lord, just keep me a child of the resurrection here for twenty years, and help me to fight the devil. (Amen.)

I tell you there is something wrong with a man who is afraid to go to heaven.

I believe every word of God, and that I have passed from death unto life, and that I will die no more, and that I am equal to the angels.

That is what He said. Now, I believe what Jesus said. Then He turned around and answered their question.

“Now that the dead are raised, even Moses shewed at the bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

“For He is not a God of the dead,”

Abraham had passed away. Isaac had passed away. Jacob had passed away. When Moses stood at the bush Jehovah said:

“I am the God of thy father, the God of Abraham.”

Abraham lived, Isaac lived, and Jacob lived, and Jesus said:

“He is not a God of the dead, but of the living;”

You read the next clause.

Have you your Bibles? I wish there were more Bibles in the Tabernacle. I wish you would bring more Bibles. What are Christ's words?

Audience:—“For ALL live unto Him.”

Now I am going to say something that I believe. I do not care whether it agrees with your theology or not. I never bothered about Chicago's theology at any time. It is a very mixed business: for it is the theology of the world.

“He is not a God of the dead but of the living.”

Now all repeat these words in the last clause.

Audience:—“For ALL live unto Him.”

The good live and the bad live. They live, and they live unto Him. Wicked and vile as they are, all that have passed away from earth are still living somewhere. They

live; they live unto God. They live in hell may be, but He will go down to hell and find them.

He did it once before. He went down to hell, and he preached to the spirits that were disobedient in the days of Noah, and when He comes down to this earth and He seeks for the lost, and He goes down into South Clark Street, I want to know if that is not going into hell?

Who shall say that Christ will not go down into hell again to seek His lost sheep?

And when He goes to some of the ministerial meetings, I wonder if He can not find hell there? Friends, I will tell you you will find more of the devil in a congregation of Sadducees and Pharisees than you will find anywhere on this, God's green earth. That is where you will find diabolism triumphant.

He found hell there in these Sadducees and priests, and He went right down there, after all of their meanness, to save them. Why, it does not seem as if they were worth saving, such wretches as these.

I REJOICE IN THIS WORD THAT “ALL LIVE UNTO HIM.”

I love to read these words in the 22d verse of the 15th chapter of the first epistle of Paul to the Corinthians. Mark it in your Bibles.

“For as in Adam *some* die?” Audience:—“ALL.”

“Even so in Christ shall *some* be made alive?” Audience:—“ALL.”

How many? Audience:—“All.”

I believe that.

I believe that some of us may be honored by being sent down into hell after we get to heaven, so that we may lead them to Him who alone can take them from hell to heaven.

I believe the good Lord has got to seek His lost sheep everywhere until He finds them. There are some people who will never be saved in this world. They will go down with a lie on their tongues to their graves, and many of these will be amongst those that have been in high position in the churches.

I HAVE MORE HOPE FOR THE PEOPLE OUTSIDE OF THE CHURCHES TO-DAY THAN I HAVE FOR THE PEOPLE INSIDE; a long way. Of the people I know in this world, I know more liars inside of the church than I do outside.

My brethren in the ministry many years ago, were kind to me, in every way. I had one of the most important charges in Australia in the Congregational denomination. I turned to several of them one morning and said to them: „Brethren, if I were not a Christian, you would make me an infidel.”

I do not bring any railing accusation against my brethren. They were just as good as the average and better than many. But when they all got together in ministerial breakfasts and dinners, it could be truthfully said of some that there were not any men who had less of God in them, and could put more wine in their skin, and could smoke more tobacco in a day than they would, and they would start telling stories that would not be fit to hear or print and laugh over them.

All the drunkards are not amongst the Roman Catholic priests.

All the hypocrites are not amongst them. There are a good many there.

But, friends, do not make any mistake,

HYPOCRISY IS NOT INSIDE OF THE CHURCH OF ROME ONLY.

It is not only that they do not believe in the Bible, friends, but they do not believe God.

There are men in this city who have been sitting all week beside Mr. Moody who deny that the Lord Jesus Christ is the same as He was nineteen centuries ago.

They say, "He used to heal, but He does not now," and they lie.

Well, now, do you believe in ultimate salvation? I do.

"Even so in Christ shall *some* be made alive?"

Is that right?

Audience:—"No."

Well, you will believe what God's word says, will you not?

Audience:—"Yes."

Then it is written:

"ALL SHALL BE MADE ALIVE."

What do you believe about that? Do you believe it is true?

Audience:—"Yes."

I am so glad that Jacob lived: for I have looked upon Jacob as one of the meanest incarnation of lies, especially when I remember how he tricked and lied to his old father—Isaac.

But I am so glad after all that Jacob gets to heaven.

I am glad that Solomon gets there, for he needed lots of washing. A man who could wind up his life with 700 wives and 300 concubines; oh, he is a beast! and of him it is written:—

"For it came to pass, when Solomon was old, *that* his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as *was* the heart of David his father.

"For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites

“And Solomon did evil in the sight of the Lord, and went not fully after the Lord, as *did* David his father.

“Then did Solomon build a high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon.

“And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods.

“And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared unto him twice.

“And had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the Lord commanded.”

My whole soul rises against these beasts; these oriental beasts who are wise in their brains and foolish in their hearts and lives.

“Then certain of the scribes answering said—”

You see the Pharisees had a turn; the Sadducees took a turn, and the newspaper reporters took a turn. Why, the *Jerusalem Dispatch* was there, the *Jerusalem Tribune*, the *Jerusalem Journal*, or their equivalents. They took their turn.

It amuses me to hear these fellows, who have been for the last few weeks diligently reporting how Fitzsimmons would smash Corbett, now turning around and giving Moody a turn; and, if the devil came to town, they would boost the devil. They would tell where he preached, how Beelzebub looked, the mean skunks that they are, they will print anything for money.

The Sadducees could not do anything; the Pharisees could not do anything, and now last of all the Scribes tried their hand.

“Then certain of the scribes answering said,” Moody, “thou hast well said.” (Laughter.)

What liars they are.

“Master, thou hast well said.”

They were the biggest thieves of all. They were the biggest scoundrels of all, these Scribes! A generation of robbers then, and they are a generation of thieves now. Nearly all stink of tobacco and smell of whiskey.

They never said any more than that. It was the truth; but did these scribes because He had well spoken follow Him? They were amongst those that went right out and conspired to kill Him. Do you think these newspaper men have changed their hearts, because they boost and boom Moody to-day and Corbett to-morrow, and somebody else the next day? Not a bit of it. They belong to the devil all the time.

“After that they durst not ask Him any question at all.”

“And He said unto them, How say they that Christ is David’s son?”

He began to ask them questions.

“And David Himself saith in the book of Psalms, Jehovah saith unto my Lord, Sit thou on My right hand,

"Till I make thine enemies thy footstool."

The enemies of God are going to be His footstool.

"David therefore calleth Him Lord, how is He then his son?"

He wanted to show them that the son of David was the Lord of heaven; that the son of David should be the incarnation of God Himself.

They did not say anything.

"Then in the audience of all the people He said unto His disciples.

"Beware of the scribes,—"

They just said, "Master, thou hast well said!" But that flattering lie did not save them from the stinging lash of Christ's whip, as it saved the Chicago scribes from Moody's He knew they were hypocrites.

"Which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;"

Is not that like editors of to-day? Is that not like newspaper reporters to-day? Do they not want the very best office that McKinley has for them; and some of them are getting it too. The scribes aim at high places and they are getting them.

May God preserve us from the sins of the scribes, and the doom of the scribes.

"Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation."

Friends, before I go to prayer,

I WANT YOU TO ASK GOD TO HELP ME.

I will tell you what I am going to preach; that the Pharisees and the Scribes are going to receive the greater damnation.

I want neither you nor I to be amongst them.

I want you and I to keep our garments clean.

I want Zion to come forth from everything that is evil.

I am going to live for that as I have never lived for it before.

I lived for that in the past. I have done my best, but I am asking God to help me to do better.

I believe I have been bold for God, but I do not believe I have been bold enough.

I believe that the time has come that the scabbard should be thrown away, and that the sword should be unsheathed, and I believe that the only way to save sinners in this city is to slash them with "the Sword of the Spirit which is the Word of God."

I believe if we are to be of any use to the Scribes themselves, and the Sadducees themselves, and the Pharisees themselves, and the sinners themselves, we have got to be

bold and outspoken for God. Now that requires a great deal of love.

It takes a great deal more love to tell the truth than it does to hide it. It takes a great deal more love, and it takes a great deal more courage.

Now I will pray to-day for this, that God will at this first Sabbath of the second quarter of this year fill this beautiful place with the glory of God. Let us be faithful to God.

"And He looked up, and saw the rich men casting their gifts into the treasury.

"And He saw also a certain poor widow casting in thither two mites.

"And He said, Of a truth I say unto you, that this poor widow hath cast in more than they all.

"For all these have of their abundance cast in unto the offerings of God; but she of her penury hath cast in all the living that she had.

"And as somesake of the temple, how it was adorned with goodly stones and gifts, He said,

"Is for these things which ye behold, the days will come, in which there shall not be left one stone upon another, that shall not be thrown down.

"And they asked Him, saying, Master, but when shall those things be? and what sign *will there be* when these things shall come to pass?

"And He said, Take heed that ye be not deceived: for many shall come in My name, saying, I am *Christ*; and the time draweth near: go ye not therefore after them.

"But when ye shall hear of wars and commotions, be not terrified; for these things must first come to pass; but the end *is* not immediately.

"Then said He unto them, Nation shall rise against nation, and kingdom against kingdom:

"And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.

"But before all these, they shall lay their hands on you, and persecute *you*, delivering *you* up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.

"And it shall turn to you for a testimony.

"Settle *it* therefore in your hearts, not to meditate before what ye shall answer:

"For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay or resist.

"And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and *some* of you shall they cause to be put to death.

"And ye shall be hated of all *men* for My name's sake.

"But there shall not a hair of your head perish.

"In your patience possess ye your souls.

"And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

"Then let them which are in Judæa flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

"For these be the days of vengeance, that all things which are written may be fulfilled.

"But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.

"And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

Now, it seems to me that at that point of the discourse

of our Lord there is a change. At the 25th verse He begins to speak of the things that will follow when Jerusalem has long been trodden down by the nations, and when the times of the nations shall be fulfilled. You all know doubtless that Jerusalem has been trodden down by the nations, until its desolation has become a by word for many centuries, and now within the last few years—especially since the railway from Joppa to Jerusalem has been built,—investments in real estate in Jerusalem are very large. The cultivation of the soil is quite extensive.

The rains that hitherto have been withheld are coming in their season, and last year I ate grapes in Chicago that had been grown in Palestine near to Jerusalem. They find it profitable to ship them all this distance. The fruitfulness of the land is very great. It has had the rest of its Sabbath, and the times of the nations have been fulfilled.

I think that from this point on, therefore, in the words of Jesus, we have the latter day prophecy, the prophecy concerning these times.

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring.

"Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken."

Now, that at first seems to be a difficult passage, but just let me call your attention to the fact that "powers of heaven," or, as the Revision more correctly translates it, "powers of the heavens"—has reference to the devil in the upper air.

"The prince of the power of the air, the spirit that now worketh in the children of disobedience" is referred to here in the 26th verse.

"And then shall they see the Son of man coming in a cloud with power and great glory.

"And when these things begin to come to pass, then look up, and lift up your heads, for your Redemption draweth nigh.

"And He spake to them a parable: Behold the fig tree and all the trees;

"When they shoot forth, ye see and know of your own selves that summer is now at hand.

"So likewise ye: When ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

"Verily I say unto you, This generation,"

The generation, it seems to me, of which He is speaking, is one that He sees as He looks into the future. Perhaps we are that generation.

"Shall not pass away, till all be fulfilled.

"Heaven and earth shall pass away, but My word shall not pass away."

Now, the word "heaven" there simply has reference to

the upper air, the heaven above; that is a word that is often used in that way, in the upper air, the air now surrounding us, in which the devil has great power.

The earth which he has polluted by sin shall pass away; that is to say, shall be entirely changed in its present form. It shall pass away like a vesture, when it is folded up in another form. There is going to be a new heaven and a new earth, but this heaven and this earth as now constituted shall pass away in their present form.

“And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that Day come upon you unawares

“For as a snare shall it come on all them that dwell on the face of the whole earth.

“Watch ye therefore, and pray always, that ye may be accounted worthy to escape all the things that shall come to pass, and to stand before the Son of man.”

Now that is the close of the wonderful teaching in the temple.

We read the 20th chapter this morning, and considered it very closely.

The last two verses in the 21st chapter are:

“And in the day time He was teaching in the temple; and at night He went out, and abode in the mount that is called the mount of Olives.

“And all the people came early in the morning to Him in the Temple, for to hear Him.”

Now, friends, in this Tabernacle I want you to hear to-day the voice of God. It will be a pitiful thing, if you have gone away to-day and said: “I heard Dr. Dowie.”

If you have not heard through these lips some message from God, I cannot imagine how my ministry could be a greater failure. I want you to-day to hear as from God the message that I have from Him, and may God greatly bless His Word. (Amen.)

THANKSGIVING.

Among the causes for thanksgiving mentioned by Dr. Dowie, in connection with Zion's Onward Movement, was a letter received from Mr. Geo. W. Smale, 1204 Milwaukee Ave., in which he says,

“Enclosed in this package you will find some lodge papers and badges which I have no more use for.”

Dr. Dowie opened the package in the presence of the audience, and taking up the badges one by one which it contained, displayed them on his breast, to the great amusement of the audience, until there was room for no more, making the exhibition a text for a discourse against Secret Societies and the men who uphold them.

A special day for a fight against Secret Societies was an-

nounced for May 23d, and a very prominent Mason has promised to be present and disclose the secret work.

The attention of the audience was directed to the letters "S" "P" on the walls of the Tabernacle, formed by boxes of cigars given up by one who formerly sold the weed, has been saved and blessed by Dr. Dowie's ministry, and who last Friday gave proof of his gratitude at the close of the meeting by putting in his hand a \$100-bill.

After prayer the announcements were made, the offering was received, and Dr. Dowie then delivered the afternoon address.

"REDEMPTION DRAWETH NIGH."

INVOCATION.

Let the words of my mouth, and the meditation of my heart be acceptable in Thy sight, and profitable unto this people, and unto all in every land, in every time, to whom these words shall come, for the sake of Jesus, our Lord, our Strength, and our Redeemer.

Jesus said:

"And then shall they see the Son of man coming in a Cloud and with Power and Great Glory.

"And when these things begin to come to pass, then look up, and lift up your heads: for your Redemption draweth nigh."

In the words of the Apostle Paul in the 8th chapter of Romans, 22d verse:

"For we know that the whole creation groaneth and travaileth in pain together until now.

"And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the Redemption of our Body."

The words of our Lord Jesus Christ were spoken in the Temple at Jerusalem just previous to His crucifixion, which closes a most remarkable series of parables, and His final contest with the Pharisees, Sadducees, Scribes, and the Herodians in turn.

In that Temple He was Teaching, Preaching and Healing, and from that Temple He passed into the secret hours that preceded His agony in the garden; the hours of communion with His disciples at the table of their Lord. Precedent to this He taught in the Temple and uttered the great prophecy which I have quoted.

This afternoon I want to remind you that

THIS IS A VERY PROPER SUBJECT PRECEDENT TO OUR COMMUNION WITH HIM;

for we shall sit at His table to-day and go forth from this table to live in our lives that Redemption which He hath wrought in us.

It becomes not any man, no matter how well informed, unless specially and divinely instructed, to utter prophecy.

I do not believe that there are many prophets at any time in the Church, but I do believe in the perpetuity of the apostolic, the prophetic, and the didactic (or teaching) offices. I believe in the perpetuity of the Church of God as it was constituted by Jesus Christ, and I have prayed to God that He, who has made me a teacher, may inspire me to utter such words concerning the coming time as shall be from Himself.

I claim no right other than any other man who is a faithful minister of Christ may claim, but I do feel to-day I have a right to speak as the Holy Ghost inspires.

Inspiration must be as perpetual as the Holy Ghost's presence in the Church. If it were possible for that inspiration to be cut off, then it would be certain and sure beyond all question that the Church had become apostate in which that condition prevails: for the Holy Ghost would not be in it.

I want this afternoon to speak concerning the signs of the times with a special reference to the Redemption that is not only drawing nigh, but which has come to pass.

It seems to me to-day that a Voice is needed to speak concerning these signs of the times.

What are they?

Men's hearts are failing them for fear, because of the things which are happening, and about to happen, and Jesus said that that was to be one of the great signs of the times.

“Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.”

I believe, beloved friends, that the powers of hell in the upper air and upon the earth are being shaken.

THERE NEVER WAS A TIME WHEN SATAN WAS MORE DETERMINED TO MASS HIS FORCES AND PREPARE FOR A FINAL FIGHT.

No one looking upon the earth to-day, who has an intelligent apprehension of its present condition, can fail to see the terrible prevalence of intemperance, infidelity and impurity, of spiritual, moral and physical decadence upon every side, and the passion and hate that is being generated in men's hearts, and their intense desire for war, for conquest, and for blood.

There never was a time in the world's history when there were so many men massed, and ready to march at the bidding of hellish war, which has been reduced by the devil to a science.

TWELVE MILLIONS OF ARMED MEN TO-DAY ARE STANDING IN EUROPE READY TO OBEY THE WORDS OF TYRANTS AND FOOLS.

Seated upon the throne of Russia is an imperial epileptic, a young man without any experience at all, who was afraid to take the throne, and even falls down in the fearful epileptic fits which accompany the awful disease from which he suffers.

He has the same tendencies of Peter the Great, the insane monster who has outlined Russia's policy, and dominated it; and who to-day, though dead, yet lives in his insane determination that Russia's destiny shall be Constantinople. That she shall rule there, and that all forms of Christianity shall bow to the form of Christianity which the accursed and apostate Orthodox Greek Church, falsely so called, controls.

A form of Christianity which is so degrading that it is not Christianity at all, but it is one of the foulest, and filthiest, and deadliest machines of state oppression that the world has ever seen!

And marching on to Constantinople, with the ever-increasing power attending them, they are determined there to establish that form of tyranny which gives no liberty of thought, and no liberty of any kind, except the liberty to obey a military despot who claims to be the head of the church and head of the state.

Down into that Valley of Decision there is another army that is ready to go; they come from the shores of Great Britain; they bear the banner of the cross, and they are determined that the dark shadow of autocratic power and tyranny shall not rest upon the eastern lands; and into a terrific crash, more horrible than tongue can tell, or ever painter expressed, the great British Empire with about 450,000,000 under her flag, is coming into collision with the 100,000,000 of Russia, and there can be no question as to the result. The result will be the smashing of that Slavonic Colossus, and the breaking up of that horrid power that to-day has made Christianity, with the apostasy of the Latin Pope, an accursed thing in the greater part of the world.

Friends, I am thankful that if the contest is to come, it shall come quickly.

I am thankful that if it has to come, it finds Great Britain to-day, at the head of God's Israel, in the possession of the Imperial Power that God has given to the race of which the United States of America are a part—the Anglo-Saxon.

And in that conflict for the right,

THE ANGLO-SAXON RACE, UNDER THE STARS AND STRIPES, MUST RANGE THEMSELVES WITH THE BRITISH POWER. (AMEN AND APPLAUSE.)

I see it coming, and coming quickly. The question will soon be decided, not as to who shall reign merely at Constantinople, but what flag shall float over Jerusalem.

God has given Egypt for Israel's ransom, and Israel holds the Gates of all the Earth to-day, from the gates at Gibraltar, through the Mediterranean Sea to Malta; from thence to Cyprus; from thence to Alexandria; from thence through the canal into the Red Sea, and to the gates at Bab-el-Mandeb, and through the Straits of Penang at Singapore. She holds the gates to the Torres Straits, and has planted her Australasian empire in the Southern Seas, and swings around until we come to the Golden Gate at San Francisco, which is held by the Anglo-Saxon people, and to the gates that are held by the British power at Vancouver.

And, friends, I am glad to-day that the power which is competent alone to meet the foe in the final battle, is competent to crush, and forever to destroy the powers that are aiming for the destruction of humanity.

Friends, men's hearts are failing them for fear. It may be that to-day this concert of the powers will break up, as sure it will, sooner or later; for there is no affinity between Russia and England, and there is no real affinity between Russia and France, and there is no possibility of this continuing for any length of time; for the tremendous taxation, and the awful weight of maintaining those armaments has on all sides become intolerable, and if this conflict is to come, and come I fear it will, it may come very soon.

Men's hearts are failing for fear; for every one that knows, knows this: that in that clash of arms, which seems to be inevitable, the slain will lie in the Valley of Decision; that the great battle will be fought upon Syrian soil; that the great battle will be finally fought, probably in the Valley of Jehoshaphat.

“Multitudes, multitudes in the Valley of Decision; for the day of Jehovah is near in the Valley of Decision,”

and they shall lie slain in heaps, and out of it God will come conqueror.

And these things are coming to a crisis in the Nations of the earth, and we see the signs of the times.

WE SEE THE SON OF MAN COME.

Beyond the darkness there is a Glorious Light, and though deep down in the Western sky, in the dark sunset of

everything good, there seems to be nothing but blood, to some of us the Sun of Righteousness has already arisen.

We have seen His coming.

He is coming with power and great glory, in clouds of power, *in clouds of power*, IN CLOUDS OF POWER!

I see the Coming Power.

I realize something of the touches of that Coming Power, and the Great Glory, and when we see that, we were bidden to say, who lived in these latter days, to the people of that generation,

"Look up, and lift up your heads; for your Redemption draweth nigh."

Redemption, *Redemption*, REDEMPTION!

Friends, Redemption draweth nigh!

The price has been paid, the blood has been spilled for all human redemption.

They who will not receive it must needs be as enemies beneath His footstool, but Redemption draweth nigh.

Let me tell you what that Redemption is.

It is greater than anything I can tell.

I see

THE REDEMPTION OF THE WORLD FROM THE RULE OF MAN.

I see coming swiftly a time when there is neither Monarchy nor Oligarchy; when there is neither Republic nor Democracy, nor Aristocracy.

I see the Redemption of humanity has come, and is coming, in the establishment of a Theocracy.

Friends, I see it coming; *I see it coming*, and I hear the voices now speaking far and wide beneath the sky that tell that

JESUS IS COMING TO REIGN,

and that call upon mankind to-day to bow beneath His Power.

I know no king; I know no president: I know no ruler; I acknowledge no power but that of Jesus Christ to-day. (Amen.) If that would bring me into collision with the power of Her Majesty, Queen Victoria, I would come into collision with it gladly. I will come into collision with any power that wants me to lower the flag of my absolute obedience to Jesus Christ. If it bring me into collision with the power of your constitution and your president, I will come into collision with it gladly.

I came into collision with your miserable dying little mayor, and his miserable little ordinance, and the lie that they told when they said that they could pass a law which would forbid me praying with the sick. I said, "that is not law,

for it violates the principles of English common law.” “Common law,” said he, “what have we got to do with the common law of England?” And the poor, ignorant, little fool did not know that the common law of England had been incorporated, by express statute, in the laws of the State of Illinois. He did not know that the common law of England is the common law of the United States, and the common law of the whole world, and that to-day there is not a free land that does not adopt the imperial common law of England; because it is taken from the Eternal Statute Book of God. The principles of justice are there.

I said, “I know your infernal ordinance is a lie.”

“You will go to prison then.”

“I will go to prison a hundred times, and die if need be, for you have ruffians enough in this city to put the bullet through my brain.”

A REMINISCENCE.

There was one night—I have never yet fully told it—when far in the night I was seized by a ruffianly constable who had orders to take me to the north side of this city, upon one of these infernal false charges.

The plan was that he should get into collision with some thugs down in the city; that they should pretend to be beaten, and that in the conflict a bullet would be put through my brain; but the whole thing came to nothing, because the constable repented, and would not carry it out. (Applause.)

Friends, the thugs and murderers are in the City Hall, and the man that the papers have been despising and driving out, Alderman Martin B. Madden, was one great friend of Zion. Through the whole fight he put Mayor Swift right down with his thumb, and you have listened to the lies of the press about him.

That right here in Chicago was a little bit of the fight upon a small scale; but, friends, let me tell you, the fight is going to be a great fight.

The anarchistic, and socialistic, and the dishonest powers in the United States and elsewhere are going to mass themselves within these communities to endeavor to seize control of power, and in that day there will be no liberty, but the liberty to obey the wretches of the Altgeld stripe who seize power and use it for destructive purposes.

Friends, I want to tell you this, that there is going to come, and there has come, a power that is going to establish men of a different stamp altogether as the teachers, and the rulers, and the leaders of the people throughout all nations. (Amen.)

THE TIME HAS COME WHEN PEOPLE MUST BE LED BY MEN
OF GOD. (AMEN.)

The time has come when you have got to recognize this, that if God is to rule, you must put men there who shall say "I will rule in the fear of God, and in accordance with the ten commandments, and in the spirit of the eleventh that Jesus gave."

I venture to say this, that Redemption of the people from the power of the political tricksters, of the lying press, and of the false leaders, is one of the parts of the Redemption of Jesus Christ that is coming.

Friends, friends! It is upon the great race of which you and I are a part, which rules the earth to-day, that the destinies of humanity have come.

In the great days that are coming the Power will be in the hands once more, not of the political ruler, not of the political thief, not of the scribe, and not of the Pharisee, but God is going to raise up, and He is going to establish as the leaders of His people men who will prepare the people for the rule of Christ, for Him and Him alone. (Amen.)

In that day there will be no voting; in that day there will be no question as to the people ruling themselves. God will decide and God will rule them.

I see the Redemption of humanity by the dawn of Theocracy, and it will not be long before He who is coming will come, and meanwhile He

"Will overturn, overturn, overturn it, and it shall be no more until He comes whose right it is."

THE REDEMPTION OF THE TOILER FROM THE OPPRESSOR IS
COMING!

Listen! *Listen!*

Men to-day are toiling in the very fires, and in the agony of their hearts, seeing nothing but poverty. They fall into the hands of the destroyer who holds out to them the fire and brimstone by which \$700,000,000 are struck into smoke. The workingman strikes his match, and the brimstone sets the fire alight, and with it he takes the accursed tobacco, and smokes \$700,000,000 away every year.

The poor working toiler listens to the voice of the devil, and bends to take the cup of consolation from his lips, and drinks \$1,300,000,000 of liquid fire and distilled damnation every year in the United States.

The poor, foolish toiler goes to seek for pleasure where he only gets pain. He seeks for guidance from men that are unguided.

He sits down in the morning to read concerning the events

of the day, and there is thrown on his page every dirty and foul thing that has happened in the city, and all the secrets of the slums, and of the brothel, and all the lies in every department are thrown upon that page, and he drinks them in.

He assimilates lies from men who sit down inflamed by tobacco, and by wine, and by beer, and by whiskey, and in the long night produce these countless pages of lies which go forth every day.

Men have got to be Redeemed from these powers.

Men have got to be Redeemed from those who at this moment are swallowing up in this land \$4,000,000,000 of their earnings every year in doctors, drugs, in theatres, in alcoholic drinks, tobacco and other forms of intemperance; and the men of whom Christ speaks here to-day, the men who are

“Overcharged with surfeiting and drunkenness,
are the men who to-day must be Redeemed.

Friends, I therefore look for the Gospel of Redemption that is coming into your spirits, and your souls, and your bodies, to

SET YOU FREE FROM THE TREMENDOUS POWER OF THE
DEVILISH ALCHEMY

that has come upon the world.

When Noah descended from the mount, and a new world spread before him, he had a glorious opportunity, but

SATAN DETERMINED THAT HE WOULD START A NEW DEVICE,
AND HE TAUGHT NOAH TO MAKE THE INTOXICATING CUP.

So far as we know, it was not known before. From that moment the devil has been a student of chemistry; and from that moment until this men have come more and more under the powers of all kinds of accursed poisons, until now there is not a block in the city that does not sell nicotine, alcohol, cocaine, morphine, strychnine, laudanum, prussic acid, every accursed thing that you can think of, and the vices of men under the inspiration of devils is polluting the people, so that they are completely under the power of these brain poisons.

Friends, to-day the most intelligent brains in this country are maddened. The wretched young men, Alonzo Walling and Scott Jackson, how came they to murder the poor victim of their lust? The whole crime was the work of doctors; the whole thing was due to drugs.

TO-DAY YOU WILL FIND THAT THERE IS SCARCE A CRIME COMMITTED BUT WHAT ALCOHOL, NICOTINE, COCAINE, MORPHINE, OR SOME OTHER INFERNAL DRUG IS AT THE BOTTOM OF IT.

Sir Alfred Stephen, the late Chief Justice and Lieutenant-

Governor of New South Wales, once said to me in talking this matter over: "Sir, in twenty-seven years as Chief Justice, I have sentenced hundreds of men to be hanged for murder, but there were only two out of the whole of these that had not committed the murders, directly or indirectly, as a consequence of their slavery to alcohol or some other infernal drug."

Friends, I want to say to you this, that the Redemption of humanity from the poisons that are being now poured out, and which men are buying and paying for with their heart's blood, and their toil, and their money,—that the Redemption of God's people from them is going to place into the coffers of God's church, and into the bodies of God's people, and into the spirits, and souls of God's people that Power which will make them, as they are destined to be, the rulers of this rejuvenated earth.

Friends, the earth belongs to God. "The earth is the Lord's;" and, beloved, the "meek shall inherit the earth." The earth belongs to God's people, and the judges of that earth from generation to generation will be the Apostles of the Lamb; no others, *no others*.

There will not be a single kingly crown. And it will not be the office of the people, to send a man into the chair of state. But the church of God is going to rule the world. (Amen.)

It is either the world rule the church, or the church rule the world. That is the battle, the rule of the church of God or the rule of the world.

I stand here to-day and proclaim to you, as a minister and overseer in the church of God, that

THE CHURCH IS HERE IN THIS WORLD FOR THE ESTABLISHMENT
OF THE KINGDOM OF GOD.

The kingdom of God in the heart.

The kingdom of God in the home.

The kingdom of God in the workshop.

The kingdom of God between employers and employees.

The kingdom of God in the civic affairs of the city.

The kingdom of God in the Legislature of the state.

The kingdom of God in the senate, the kingdom of God to rule every nation and every land. (Amen.)

I proclaim the kingdom of God, and I tell you that

GOD HAS SENT SALVATION TO SAVE US FROM THE KINGDOM
OF MEN, AND OF DEVILS.

The rule of men will never satisfy men.

The rule of men will never please God.

The foolish statement that you so often quote: “That government of the people is to be by the people and for the people” is a fallacy that must be attacked.

The government of the people is not to be by the people, but the government of the people is to be by God, and for God. Not by the people and for the people, but government of the people by the great God who made them, and who gave them His law, and they are to live for Him.

I declare to you to-day that the Redemption I am seeing coming is therefore

THE REDEMPTION OF THE BODY.

The body of the believer in his individual, and the body of the church in its collective sense.

Friends, there is only one body. You and I to-day are members, and we are going to sit here to-day as members of one body. There is one body. God has not got a great many bodies in His church. There is one head. There are not a great many heads. There is not a head of the Baptist, and a head of the Congregationalist, and a head of the Presbyterian, and a head of the Roman and a head of the Greek, and a head of these other churches in the true Church of God.

Friends, in God's church there is one Head; there is

“One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all,”

and in one body, as the apostle declares, and says:

“Ye are the body of Christ, and members in particular.” Or, as the Revision reads in the margin, “members each in his part.”

Friends, in that body, we, who are of God, are a part of Him. We are flesh of His flesh; we are bone of His bones, and if any part of us is hurt, it is part of His own body.

Friends, the Redemption of the body of Christ is the Redemption from sin, and from disease, and the powers of death and hell, and hence I proclaim to you to-day the truth that Paul proclaimed nineteen centuries ago.:

“For we know that the whole creation groaneth and travaileth in pain together until now . . . waiting for the adoption, to-wit, the Redemption of what?”

Audience:—“Our body.”

THE FULL “GOSPEL OF THE GLORY OF GOD.”

Dr. Dowie:—Now, listen! I am going to say what perhaps may make some of you think as to whether I am right or not, but I am going to say it in love. I am going to say it because it has to be said. *The Gospel that is being proclaimed in nineteen-twentieths of the churches,—I might say ninety-nine out of every hundred of them to-day,—is not the Gospel of Jesus Christ.*

The Gospel that Mr. Moody preached is not the entire Gospel of Jesus Christ. I say that plainly.

If he had preached last week the full Gospel of Jesus Christ, there would not have been a single paper in this city but would have been hounding and abusing him before Saturday night.

Instead of that they praised him.

What would he have preached if he had preached the entire Gospel? I will tell you what he would have preached. He would have preached that Jesus Christ came to save us from all sin; that He came to save us from all sickness; that He came to save us from death, and He came to save us from hell. He would not have spared any man's sin.

I think it is mean for the evangelist to stand upon the platform and score the sin of the saloon-keeper, when he knows perfectly well that around him upon that platform there are ministers who are tolerating in their congregations men and women who own the property in which the saloon-keeper is holding his saloon, (applause) and who get rents for these saloons that make it impossible for even the saloon-keeper to live; so that all the reward that he gets from selling that accursed liquid fire and distilled damnation is going largely into the pockets of church members who are sitting there, and declared to be godly, by their ministers who are always patting them on the back.

The money in their pockets is stained with the blood of the harlot, and the murderer from the low den that they have let to the saloon-keeper.

Do you want the proof of that? Mr. Moody had not far to go. He knew it. Why did he not lash out? There sat in front of him the reporters, the men who are the representatives of a press so foul to-day, that the Press of Chicago is a by-word and reproach throughout the whole earth, and especially throughout the United States.

Vile as is the press in other places, it has descended to a depth in this city which has never been seen anywhere else. He knows it, and why did he not say it?

Is it right to score the drunkard, and not the drunkard maker? Is it right to score the adulterer and harlot, and not those who let their properties to those who use them as palaces of sin. Is it right to score the liar, and not the manufacturers of lies?

FRIENDS, WHEN WE PREACH THE GOSPEL OF SALVATION FROM SIN, WE ARE GOING TO CALL EVERYTHING SIN THAT IS SIN.
(AMEN.)

We are not going to preach a Salvation that is going to make

the poor infidel, and the poor harlot, and the poor drunkard to bear all the shame, but we will preach a Gospel that brings the shame to bear upon the *Inter Ocean* that published every lie of the infidel Ingersoll's talk, and not one line of my reply to it.

We are going to preach a Gospel that makes responsible the thieves that sit in the churches.

Who knew better than Dwight L. Moody that he was surrounded there by ministers who were hand in glove with one of the biggest business thieves in my judgement that has ever cursed any country—John D. Rockefeller.

No man knows better than he that the Standard Oil steal is one of the most infernal things that has ever cursed a country.

Why the German Legislature at once settled the Standard Oil Co. when they came to Germany. They simply refused to allow them to operate their business upon German soil. The Reichstag refused to allow John D. Rockefeller, and his Standard oil, a single moment's right to operate their business upon German soil; for as the Chancellor of the great Germanic Empire said in the Reichstag: “If we do, that octopus will swallow up every German oil producer.”

Friends, what has been the effect of this steal? They will tell you that they have lowered the price; they will tell you that the oil is so much cheaper to-day, and so on.

Friends, it would be better for this land if you were to pay four times the price for the oil, and let the poor oil producer have a chance to live an honest life, and not compel him to be a part of a “syndicate” of legalised robbers.

Every oil producer in Pennsylvania, and every where else, has had to become a partaker in the John D. Rockefeller Standard Oil Steal, or else perish in business.

Friends, I want to know if the man who by a combination and conspiracy bands together to steal the few dollars that I possess in my pocket, is to be sent to prison, and to wear the stripes, and to study geology by cracking stones for about fifteen years, I want to know what is to be done with the thief who combines with his skill and capital to steal the people's money in hundreds of millions of dollars? I tell you he ought to be sent to the penitentiary for life. (Applause.)

It is easy to say that he is building universities and schools with part of it. Friends, the devil always knows how to give a sprat to catch a herring.

There is no man upon God's earth that has ever honestly earned \$50,000,000. Never! (Applause.) He can only get it in business enterprises by stealing it in some form or other. (Applause.)

The Christianity that is going to be proclaimed from Zion platform is the Christianity that tells you that the Redemption of the working toiler from these thieves is coming. (Applause.) *Is coming.*

Zion's children "shall not build, and another inhabit;" Zion's children "shall not plant, and another eat;" but
THE MEN THAT TOIL WILL GET THEIR FAIR REWARDS FOR
THEIR TOIL.

Why is it, friends, that to-day so many great and noble-hearted men and women toil with brain, and toil with pen, and toil with their hands, and get only enough at the best to keep them from dying of starvation?

Why, if the great mass of the people in this city of Chicago cannot get work to-morrow, they have got to eat less; and if they cannot get work for a month, they have got to eat still less; and if they cannot get work in three months, they have either got to be fed by public charity, or steal, or die.

Now, friends, that is coming to an end, and it is coming to an end in a practical way.

It is coming to an end in a way that will not be revolutionary.

It is coming to an end in a way that, if God's people here in Zion will obey God, can be done within five years.

If God's people in our portion of Zion alone want to be Redeemed from the power of the oppressor,

THEY HAVE GOT THEIR REDEMPTION IN THEIR OWN HANDS.

Suppose that \$3,000,000,000 (three thousand millions of dollars) out of the \$4,000,000,000 spent in evil things every year in the United States are spent by the working classes, and that this criminal waste immediately stops, why,

FRIENDS, THE CAPITAL OF THE COUNTRY WILL GO INTO THE
HANDS OF THE TOILERS,

if they will abstain from evil, and if they will combine together in their own manufactures; if they will lay down their petty jealousies and remember that the Trades-Union delusion is an abominable lie which hinders the toiler's emancipation from his oppressors.

What a lie it is for to say that every man in the trade, because he is a carpenter, is worth four dollars a day. Or because he is a tailor is worth four dollars a day. Why, there are some tailors that are worth ten dollars a day, and there are some tailors that are not worth one red cent.

There are some men that are carpenters that I would give five dollars to with pleasure, and there are some others I would not employ for anything, because they would spoil more than they would make. What a nonsensical idea

it is of any Trades-Union to attempt to do any such ridiculous thing as fix the value of every workman at an equal wage.

Friends, every man is going to get his own price, and his own value in this world, if he is an honest man and works for it.

I am a minister; I am only a poor parson. There is no money that comes into my hands that I do not use for God. Not any! I can say that truly. There are some ministers that get a salary of a thousand dollars a year; there are some that get a salary of ten thousand dollars a year. You say that is too large.

Listen! I have an income, of hundreds of thousands of dollars, and it is not too large. I am looking for a million. (Laughter and applause.) And if I can get it, the Church and the world will be all the better for it.

Listen! Let every man get all he can earn, and if he can earn enough for to make him the benefactor of his fellow-man to a great extent, let him have it. Only one thing, if a man does not earn it honestly, and if it does not come into his hands honestly, the Gospel of the grace of God tells you that you are to put the thief where you can find him.

Now this thing to me is a very practical thing. Come, let me get a little lower down; let me get down from your brain to your stomachs. Nineteen-twentieths of the men in Chicago have got a God of whom the apostle says these words:

“Whose god is their”—

Audience:—“‘Belly.’”

Dr. Dowie:—“‘Their belly.’” “Whose god is their belly, and whose glory is their shame.”

If you are to be Redeemed, listen!

THE POWER OF GOD MUST ENTER INTO YOUR BODY, AND THE GOSPEL THAT I SHALL PREACH IN ZION THEN IS THIS:

Salvation for the spirit.

Cleansing for the blood.

And the Redemption of the body.

That you shall be Redeemed from the power of disease; that your brain shall be clear, and that your bodies shall be clean and pure, and that you shall live a healthy life for the Lord Jesus Christ who came to Redeem every part of you, and who, therefore, came to Redeem your body.

Now, if my friend Moody had preached that Gospel, we should have heard of a great many healings. I stand sometimes so much alone in this, that there comes to me a feeling of sadness. But then I thank God for the thought that you are rising around me.

I am just going to show something to the people that do not know.

I am going to show some of you something that you never saw in your lives before,

Listen !

Every man and woman in this place who has known the power of God through these lips to the Salvation of their spirits, and through these hands and this ministry to the Healing of their bodies—every man and woman who has experienced Salvation and Healing through this ministry, stand. [A great company rose.]

Do you see that, you infidels. There are two thousand persons standing in Zion now.

That sight is to be seen nowhere else upon God's green earth. I have never seen it anywhere else myself.

But, friends, within a week, instead of two thousand there might be four. If each of you will bring one sinner to Christ, and one poor sick person, in faith, into this Tabernacle it could be done.

He has Redeemed us.

We witness to it.

I am going to fight any Gospel that is another Gospel. Any man that does not preach the Gospel of Divine Healing is going to hear it from Zion, if he hears it from nowhere else, that he is not preaching the Gospel that Jesus Christ gave to His Church.

The Gospel that Jesus Christ gave to His Church was the Gospel of Salvation and Healing. God hath joined them together. If you put them asunder, you are not preaching the Gospel; and I say to-day that until we can have that Gospel doing what it has done in Zion, doing what it has done for that man,—[pointing to one who had been saved and healed] and for hundreds like him, such as these who have stood up—until we have that, we have not got the Gospel of Redemption for spirit, soul and body which Jesus Christ brought to this world.

Now, therefore, I say to-day:

"Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost," which will make you a power in the extension of that Gospel.

I live for nothing else. *I live for nothing else.*

I know that my Redeemer lives. He has Redeemed me in spirit, in soul and in body, and I know that He shall stand upon this earth, and that He shall reign and rule here in the glorified body.

Ah ! I know that mine eyes shall see Him; I shall see the King in His glory. Are you sure of it ?

Now, friends, every one of us who desires to-day to be Redeemed, spirit, soul and body, stand to your feet.

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TALKS WITH MINISTERS
ON DIVINE HEALING.

AN ADDRESS

BY THE

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AND

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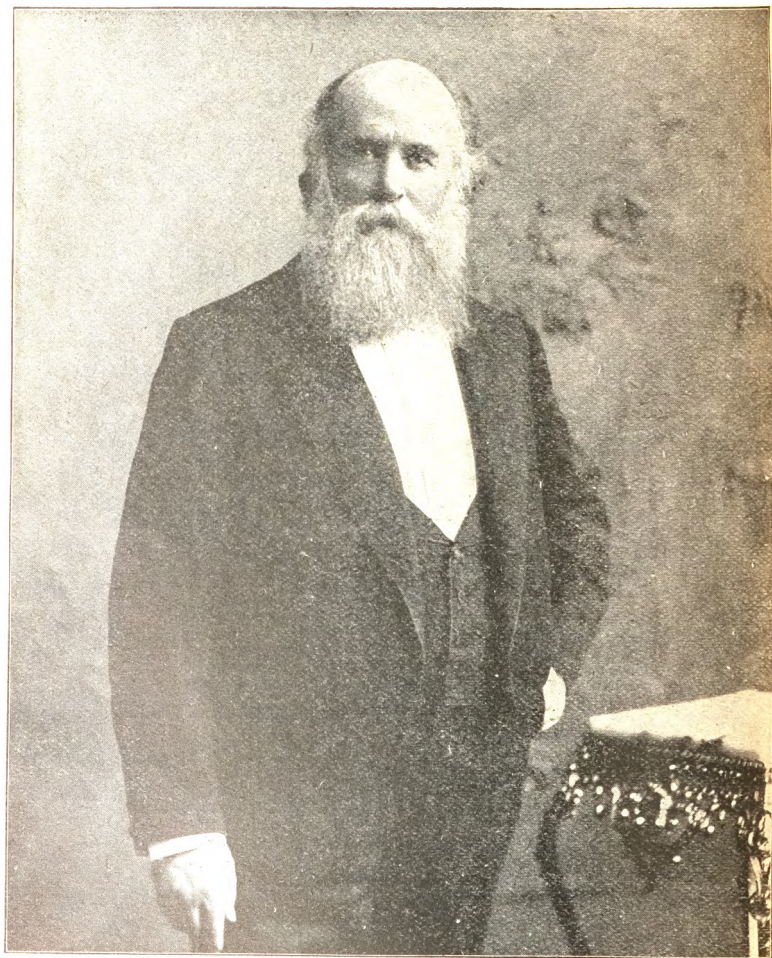
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John Alex. Dowrie

Talks With Ministers on Divine Healing.

BELOVED FRIENDS: I am glad of this opportunity to speak to you. If I were to place before you the text most in my mind, it would be the words contained in the eighth chapter of Matthew, sixteenth and seventeenth verses:

And when even was come, they brought unto Him many possessed with devils: and He cast out the spirits with a word, and healed all that were sick: that it might be fulfilled which was spoken by Isaiah the prophet, saying, *Himself took our infirmities and bare our diseases.*

Divine Healing Not “Mind Healing,” nor “Christian Science.”

I am glad this subject has been placed before you in the two words, “Divine Healing.” I have nothing in common with what is called Mind Healing, nor that “opposition of science, falsely so-called,” Christian Science, and I do not like the term, Faith Healing.

For by grace have we been saved through faith; and that not of yourselves: it is the gift of God: not of works, that no man should glory.

While faith is a very precious grace, yet it is only the medium of the communication of God’s infinite love and power, and we must never put it in the place of God Himself. Therefore I am glad the subject is expressed in the words “Divine Healing,” or “Healing through Faith in Jesus”; not healing by faith, but THROUGH faith; through faith in Jesus, by the power of God. As this doctrine is presented by us in our teaching it covers a large field; and however diversely it may be put, and however variously it may be illustrated, it, after all, comes to two points:

Two Cardinal Doctrines.

First—That “Jesus Christ is the same yesterday and today, yea and forever,” and being so, He is unchanged in power and in will. If His words, “Lo, I am with you alway, even unto the end of the world,” are true, and they are, then He is as much present in power and in spirit today as when He stood in the flesh upon the earth. This being so, we have ever presented in our teaching that He is able, that He is willing, that

He is present, and that He is longing to heal His people as in the days of His flesh.

Second That disease, like sin, is God's enemy, and the Devil's work, and can never be God's will. Peter said in the household of the Centurion Cornelius. (Acts 10:38):

God anointed Him with the Holy Ghost and with power: who went about doing good, and HEALING ALL THAT WERE OPPRESSED OF THE DEVIL; for God was with Him.

Nineteen centuries ago "all manner of disease and all manner of sickness" was healed by Jesus, and as "all" whom He healed "were oppressed of the Devil," it follows logically that all sickness and disease is still the Devil's work. When Jesus heals, He is not undoing the work of the Father, but the work of Satan. The will of God is to heal now, as it was nineteen centuries ago, *all who believe*. Now in teaching these two points, Christ is the Healer, Satan is the Defiler.

We are accustomed at some considerable length to put them before the eyes and the minds of the people as effectively as we can. We do this with the aid of diagrams. Here is one which we call "The Two Chains":

GOOD.		EVIL.	
JESUS	O	SATAN	O
SALVATION	O	SIN	O
HEALING	O	DISEASE	O
LIFE	O	DEATH	O
HEAVEN	O	HELL	O

The Chain of Good begins with Jesus—from all eternity the eternal Logos, who was God, and in the beginning with God; the "Lamb of God slain from before the foundation of the world." Then follow what He hath given to His people, Salvation, Health, Life, Heaven.

Then the Chain of Evil is Satan, Sin, Disease, Death, Hell.

Jesus and Satan are opposed; salvation and sin opposed; health and disease opposed; life and death opposed; heaven and hell opposed.

The point is, Has Christ delivered us from "all the power of the enemy"? We teach that He has, and, therefore, that salvation extends to the body, and that His "saving health" is

a Gospel of Salvation and Healing which must be proclaimed "among all nations." Therefore, we teach "the redemption of the body" (Romans 8:23), that "the life also of Jesus may be manifested *in our mortal flesh*." (2 Cor. 4:11.) We make the bold assertion of the Apostle Paul, namely: "If the Spirit of Him that raised up Jesus from the dead dwelleth in you, He that raised up Christ Jesus from the dead shall quicken also *your mortal bodies* through His Spirit that dwelleth in you." (Romans 8:11.)

This "redemption of the body" was never taught by Jesus as something belonging to the hereafter. He taught that this was to be the continuous work of the Holy Spirit in all the ages.

How plain are His words, "He that believeth on me as the Scripture hath said, out of his belly shall flow Rivers of Living Water." (John 7:37.) The Rivers were to flow from the Bodies of Believers, and they did.

The Bodies were to be Fountains of Divine Life: for it is written, "This spake He of the Spirit, which they that believed on Him were to receive: for the Spirit was not given; because Jesus was not yet glorified." (John 7:39.) But the Holy Ghost having been given, the Body becomes the Temple of the Holy Ghost, and the Temple of God is to be clean. So redemption extends not only to the spirit (*pneuma*), and the soul (*psyche*), but to the body (*soma*): Christ's redeeming work extends to the entire being, spirit, soul and body. Therefore, Divine Healing, the restoration by the Holy Spirit, through faith in Jesus, so long as we "abide in Him," is provided for us through all our earthly pilgrimage. When our pilgrimage ends, though we may be old and worn, we shall "lie down in peace and sleep," and neither Satan, nor sin, nor disease, nor death, nor hell, shall have any dominion over us, if we let Christ set us free.

Now in presenting these truths, it seems to us that we are standing upon the Rock of Eternal Power.

We have no teaching outside of the Word of God in this matter. We do not present our theories. This ministry is continuously the ministry of the Word of Life. We hold fast to Jesus' words: "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life."

We believe that "Fools, because of their transgression, and because of their iniquities, are afflicted," not because God afflicts them with foul disease. There are many such today whose "soul abhorreth all manner of meat; and they draw near unto the gate of death."

But we also believe, as God's Word teaches us, that "they cry unto the Lord in their trouble, and *He* saveth them out of their distresses."

We do not believe that He does this by pills and potions and plasters, but "HE SENDETH [Revised Version] His word, and HEALETH THEM, and delivereth them from their destructions" or pits. (Psalm 107:17-20.) These are four wonderful verses.

And so the whole mission is, first of all, a teaching mission, and the whole ministry, as we are enabled to present it, is based entirely upon the Word of God. We therefore present that Word as fully as we can, always remembering that this was the way in which Christ carried out His great earthly Mission.

He did three things: He taught, He preached, He healed. Matthew 4:23 and Mathew 9:35 have exactly the same phraseology: "Jesus went about all the cities and villages, TEACHING in their synagogues, and PREACHING the Gospel of the Kingdom, and HEALING all manner of disease and all manner of sickness." Teaching came first, Preaching next, and Healing last. That is the Divine order in which it was ever put, and the Kingdom of God can only be extended by that Three-fold Ministry.

Alas, that preaching should be considered the beginning and end of the Christian ministry in these days! A true minister should not only be a Divinely-ordained preacher, but a Divine teacher and healer, as in the Church of the first century.

We have found, in connection with this, that as the beautiful Gospel of Divine Healing is placed *after* Salvation, we have a blessed opportunity of pressing Christ's Salvation upon the people who come to listen. We tell them they must **not** attempt to "touch the hem of His garment," and that they **can**-not get into contact with Him at all for physical healing **until** they have spiritually owned Him as their Lord and their God. We remind our readers that it is written, "Bless the Lord, O

my soul, and forget not all His benefits: who *forgiveth* all thine iniquities; who *healeth* all thy diseases." (Psalm 103:2, 3.)

Forgiveness first, and Healing second. Jesus put it in the same manner: "Son, be of good cheer; thy sins are forgiven thee." "Arise, and take up thy bed, and go unto thine house." (Matthew 9:1-7.)

The leper must first be a true worshiper at Jesus' feet, and he can find in Him a merciful Healer. (Matthew 8:2-4.)

So we have taught that God requires saving faith on the part of those who come to seek Him for healing. There must first be a surrender of the spirit, and a reception of Christ the Saviour from sin, and that is the *sine qua non*; a condition without which we cannot ask the Lord acceptably for healing. We have nothing whatever to do with those who will not first receive Christ as their Saviour.

Divine Healing is the Children's Bread, and it cannot be given to those who are wilfully Children of the Devil, for they cannot exercise faith. We find in connection with this teaching that this is a very strong position. We show them the Beautiful Gate of Divine Healing; but we point them to Jesus who has said, 'I AM THE DOOR OF THE SHEEP.' (John 10:7.) No goat can enter, much less any devouring wolf. Before they can reach the inner door of Healing, they must pass through the outer door of Salvation. They must receive Christ the Saviour ere they can partake of His blessing as Healer.

We repeat it over and over again, Divine Healing is the children's bread, and it cannot be given to dogs.

The Canaanitish woman must get beyond the recognition of Jesus as the Son of David. She must see in Him the God of Israel. When she *worships* him and throws herself at His feet, with the cry, Lord, help me! then He can say, woman, great is thy faith: be it done unto thee even as thou wilt." (Matthew 15:24-28.)

The Unitarians' creed, which denies Christ's power as Godhead, can never lead men to Salvation or to Healing. We teach that, in all the healings recorded in Scripture, where faith is not expressed it is always implied. Spiritual perception must come first; for "without faith it is impossible to be well-pleased unto Him: for he that cometh to God must believe that He is the Rewarder of them that seek after Him." (Hebrews 11:6.)

How can one exercise a spiritual power, such as faith is, unless that person found that faith in Him who is its Author?

Presenting that, we find, too, that Divine Healing points to a still more beautiful thing—holiness of life.

The thirty-fifth chapter of Isaiah presents, first, Salvation in Christ: "He will come and save you." Healing comes next: "Then the eyes of the blind shall be opened, and the ears of deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb shall sing: for in the wilderness shall waters break out, and streams in the desert. And the glowing sand shall become a pool, and the thirsty ground springs of water," etc. Then HOLINESS follows: for the beautiful Redemption song continues: "And an Highway shall be there, and a way, and it shall be called the Way of Holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, yea fools, shall not err therein." How blessed are those that walk therein: for this then there is the way of life: the time of the singing of birds has come: "And the ransomed of the Lord shall return, and come with singing unto Zion (not with moanings); and everlasting joy upon their heads: they shall obtain gladness and joy, and sorrow and sighing shall flee away."

We do not strain the prophecy by applying it thus, for our Lord Himself applied it so in His answer to John the Baptist (Mathew 11:4, 5), and it is a glorious presentation of the good time when the whole being of the redeemed is perfected in Christ; and there is no perfection out of Him.

A great deal more might be said about this; but let me emphasize, that unless these points are first understood, there is no progress; the way must be clear. By faith, the sinner must see Jesus as the Saviour. *Perceptive Faith* must be followed by *Receptive Faith*; for it is written, "As many as *received Him*, to them gave He the right to become the children of God." (John 1:12.)

Receptive Faith must be followed by a Retentive Faith, a faith that holds fast to Christ. That is followed by Active Faith; a true Christian must work for Christ.

Active Faith must be followed by Passive Faith, the highest, and yet the lowliest, form—a strong Christian calmly rests in the Lord.

It is not in our seeing, our receiving, our holding fast, or our working, that Power lies; Power comes to him who is fully *resting in the Lord*. From that center all the rest proceed. Having taught these things, you will see what the effect is; the effect is that we call upon the Church of God to live a higher life. We inquire at once, and firmly, from Christians who seek healing,

Are You Defiling Your Body?

If you defile the body by any nicotine poison, by the filthy vice of smoking, or chewing tobacco, then you sin against God and your own soul. You sow nicotine and you reap cancer; you sow nicotine and you reap paralysis; you sow poison in the flesh and you reap corruption.

That is in exact accordance with the law of Sin and Death. For disease is the offspring of Father Satan and Mother Sin, just as much as Death.

Let the words ring out in the ears of the Church of God: "Be not deceived; God is not mocked: for whatsoever a man soweth *that* [exactly that same thing, not something else] *shall he also reap*. For he that soweth unto his own flesh shall of the flesh *reap corruption*; but he that soweth unto the Spirit shall of the Spirit *reap eternal life*." (Galatians 6:7, 8.)

I talk plainly in this ministry, and affirm that the defilment wilfully, by a Christian, of his body is sin, just as stealing or lying is sin, for it is written, "Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you? If *any man* [be he minister, officer or church member] destroy the Temple of God, him shall God destroy; for the Temple of God is holy, which temple ye are." (1 Corinthians 3:16, 17.)

No one can mistake God's Word in this matter who has an honest mind. The human body of the believer is God's Temple. It is written, "Know ye not that your *Body* is a *Temple* of the Holy Ghost which is in you, which ye have from God? and *ye are not your own*." We are the Lord's purchased possession, and when he bought us, He did not only buy our Spirits, but He paid the price for the redemption of our souls and *bodies* too. Hence the apostle says, "Ye were bought with a price [and, oh, what a price Jesus paid]: glorify God therefore *in your body*," and in your spirit, *which are God's*. (See 1 Corinthians 6:19, 20.)

To disgrace God by defiling His temple is to sin. To pollute the body with alcohol is sin, for it defiles and poisons the brain and all the body, and opens the door of God's temple to many unclean devils. And so with every form of defilement.

Novel readers are, for the most part, filthy dreamers, who defile the flesh (Jude 8); and the pernicious poison of fictitious literature of every kind excites the sensual desires of multitudes who pollute themselves continually.

"Abstain from every form of evil" (1 Thessalonians 5:22) is the absolute command of God, and every Christian must, by God's grace, obey it fully. Therefore, we have motive power in teaching this doctrine, which comes with great force to those who are sick, causing them to quit sin. They have to give up all secret as well as open sins. Excesses, also, in the conjugal relation, excesses in the exercise of any lawful power that God has given, must be abstained from. There must be a holding in subjection of the whole being. The body must be made the servant, and *never once the master*. (Amen.) Thus many are led to give up sin under the power of the teaching of the Word of God in this ministry of Divine Healing, who otherwise would not do so.

But, beloved friends, the Teaching comes first, as we have said—the elimination of truth from error. The minds of the people must first be delivered from the terrible thought that God can ever be the defiler of His people, and the glorious revelation must be made clear and plain that the hand of Christ is ever the hand of the Healer.

We have to meet and answer objections, of course, and Old Testament difficulties are brought to bear especially upon this matter.

We are confronted with the words of Job, which a good many people forget are not the words of God. The Book of Job is an inspired record of events in which God and Satan and men take part. The words of Job are not always the message of God. When Job said, "Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me" (Job 19:21), it was not an inspired word, for the Voice of God, reproving Job, rang out from the whirlwind, "Who is this that darkeneth counsel by words without knowledge?" (Job 38:2.) And Job had to confess that he has spoken things that he

ought not to have spoken; uttered things he ought not to have uttered; that he had used words without Divine wisdom; that he had sinned.

He said, "Behold, I am of small account; what shall I answer thee? I lay my hand upon my mouth." (Job 40:4.)

Again he said, "Therefore have I uttered that I understand not, things too wonderful for me, which I knew not. . . . Wherefore I abhor myself, and *repent in dust and ashes*." (Job 42:1-4.) It was then that the hand of the Healer was manifested; for God healed Job, and delivered him also from the false accusations of his three friends who did not see that this was not the hand of God. They thought it was the hand of God, and Job was in the same position. But God revealed that drama which we see now, which Job did not see at the time and did not understand (and sometimes we do not), that while He permits the existence of sin and suffering, and other forms of evil, He never can be the Author of evil.

Therefore, when Job said, "What? shall we receive good at the hand of God, and shall we not receive evil?" Job was not sinning with his lips wilfully, but he was sinning in his mind ignorantly, and he was speaking that which was not right.

It is written, "Let no man say when he is tempted, *I am tempted of God*: for God cannot be tempted with evil, and He Himself tempteth no man." (See James 1:13-16.) Stealing is evil, disease is evil; and when Job said, "The Lord gave, and the Lord hath taken away; blessed be the Name of the Lord," Job was wrong. He did not sin wilfully, nor charge God foolishly intentionally; but God proved to him that he had charged Him wrongfully.

Let us have the whole truth, The Lord gave, it is true; but it is equally positive that Satan took away; and poor Job ignorantly blessed God for what he afterward saw was Satan's work. You surely do not make God the Author of the stealing of Job's sheep and camels and oxen and asses? You surely do not make God the Author of the sin of Job's children, who, in their sinful gluttony, drunkenness and impenitence, were in Satan's power and perished?

The family was a sinful one, so sinful that Job daily offered sacrifice for them; "For Job said, It may be that my sons have sinned, and cursed (the Revised Version reads *renounced*) God

in their hearts. Thus did Job continually." (See Job 1:4, 5.) They were a continuous sorrow to him, and had a foolish mother. He knew they were evil; they perished in their sin; for they despised their godly father.

We say, then, what God's Word says, that it was the hand of Satan that "smote Job with sore boils from the sole foot unto his crown." (Job 2:7.) It was not the hand of the Lord; and we should discern that while there is the Divine permission there is not the commission.

Permission and commission are poles asunder, and must never be confounded.

I would like to say a word just here, namely, that a great deal of error arises from confounding these two things. God permitted the Jews to blaspheme His own Son; permitted Judas Iscariot to betray Him; permitted Satan to enter his heart and make him a thief, a betrayer, and a liar; but for any one to say God committed these crimes would be to make God the Author of perjury, of stealing, of brutality and blasphemy.

Christ submitted; God, the eternal Father, permitted; but it was the temporary triumph of the Evil One; for Jesus Himself said at that awful time to those servants of Satan who arrested Him at Gethsemane, "This is your hour, and the power of darkness." (Luke 22:53.) He never once said it was the hand of God.

There is a great deal of error in our hymnology. For instance, a well-known hymn says:

Jehovah lifted up His rod,
O Christ, it fell on Thee;
Thou wast sore stricken of God,
There's not one stroke for me.

That is based upon a misinterpretation of the Scripture.

A person once said to me that it was written in the "He was stricken of God and afflicted." I said, "That true." He said, "That is what it says." I said, "It does not, and if you look at the Word, you will see you have seriously misquoted. In Isaiah 53:4 it is written, 'Surely He hath borne our griefs (in the Revised Version instead of *griefs* the word reads *sicknesses*), and carried our sorrows: yet we did not see Him stricken, smitten of God, and afflicted.'" *TEEM*

We Jews, we, the people of God, said, "Now there you are

on the cross; didn't we tell You that You were a blasphemer, and would come to a bad end?" And they reviled Him, derided Him, mocked Him, and wagged their heads and said, "You are stricken of God, and afflicted of God. You are a bad man."

Oh, it is bitter shame that the Church of God should take this false accusation as a truth, and fashion it into a hymn. It is not true. He was wounded for our transgression; *He was bruised* for our iniquities.

But let us never forget what Peter said on the Day of Pentecost to those who put Him to death, "Him, being delivered by the determinate counsel and foreknowledge of God, *ye have* taken, and BY WICKED HANDS have crucified and slain." (Acts 2:23.) The hands which committed that crime were "*wicked hands*" doing the Devil's bidding. Christ with the Father agreed in the Divine Counsel, and with clear foreknowledge, to let Satan triumph for that bitter, awful hour; but it was that He might thereby provide for us salvation and healing, and every blessing we need, by that precious, atoning Sacrifice. The glorious words, therefore, follow (Isaiah 53:5), "The chastisement of our peace was upon Him, and with His stripes WE ARE HEALED."

You may say that further on the prophecy says (verse 10), "Yet it pleased the Lord to bruise Him." I read these words "to permit Him to be bruised," and for many good and sufficient reasons I cannot enter into the matter now and here, but we have entered into it very largely in our teaching.

There has been a great difference of opinion amongst eminent scholars upon this subject. I hold that all through the Old Testament there is a mistranslation of the permissive into the causative. If what Peter says, namely, that He was crucified "by the hands of wicked men," be true, then His crucifixion could not be the Father's action in any sense, although it was His permission. But the awful guilt of that diabolical crime rests upon the Jews, for it was their sinful action, and Satan's work, of whom they were the blind slaves, through the "envy of their deceitful rulers."

And so, throughout the whole of the Old Testament, I venture to say you can only rightly understand many passages by altering the causative into the permissive. For instance,

"Shall evil befall a city, and the Lord hath not done it?" (Amos 3:6.) Will any of you say that God creates, is the doer of, every iniquity in San Francisco? Again, "I make peace, and create evil." (Isaiah 45:7.) If God creates evil, then where is our responsibility, should we fall into sin?

Again, "The Lord hath put a lying spirit in the mouth of all these Thy prophets." (1 Kings 22:23). Does God put a lying spirit in the mouth of the prophet? Then He would be a father of lies, like the Devil; and I want to see where the responsibility is, if we are led astray by a false revelation. Change the verb from causing to permitting, and the difficulties in these and hundreds of passages in the Old Testament vanish in a moment, and God justified from one of the foulest charges brought by infidelity, namely, that He is the Author of innumerable crimes. He permits the existence of evil, but permission is not commission. On the contrary, does He not say (Isaiah 5:20), "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!" The New Testament is abundantly clear upon the matter, and I think that we, as ministers of the New Testament, ought to interpret the Old by the New, and not the New by the Old. I lay it down as a canon of interpretation that when we are listening to the Christ we should say, "A greater than Solomon is here." And we are not going to Isaiah or Moses or David in preference to Christ. When He says, "I say unto you," it settles the question. He says, "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." (Matthew 8:18.) God is not a tree of good and evil. God is good, infinitely holy and infinitely pure, and nothing corrupt can ever come to us through His hands. Disease is evil, the product of Satan and sin, hence it can never come from God.

So these are some of the points of the teaching. As to the practice, we do not care that (indicating by gesture), in itself, about laying hands upon people or about anointing people.

I should be very glad if every one was healed as the Lord has graciously healed and kept me. For twenty-six years I have been delivered by Him alone in every time of trial, and kept in health and strength and in power of spirit, soul and body. I

have been lecturing in your country continuously for six months, and before I left Australia had been for many years working up to my utmost strength. I have been speaking, I suppose, on an average about three times a day for more than one hundred and eighty odd days, and I do not feel any weakness. I have written much, conducting a vast correspondence, and had interviews with hundreds of persons. I had all the work of yesterday, and I did not take Saturday to rest, but was at work from an early hour of that day until 11 o'clock at night, preparing my mail for Australia. I seldom know what it is to absolutely rest, except in sleep and in a change of employment. I find rest and joy in continuous service. So I speak, and so it is, all of the grace of God.

We do not teach that it is *essential* in Divine Healing to anoint with oil, or that there shall be laying on of hands. We say that all a true believer needs to do is to pray as the Centurion did, "Lord *only say the word*, and my servant shall be healed." (Matthew 8:8.)

But, then, you must have faith it shall be done, not merely that it can be done. We have been largely used by the laying of hands in this ministry; but we believe in the ministry of anointing by the Elders, as set forth in James 5:14, 15: "Is any among you sick? let him call for the Elders of the Church, and let them pray over him, anointing him with oil in the Name of the Lord: and *the prayer of faith* shall save him that is sick, and the Lord shall raise him up; and if he have committed sins, it shall be forgiven him." Look at the three *shall*s in that last verse. It is not *perhaps*, *may*, or *can*, but God says "*shall*."

Christ says, "Ask, and it *shall* be given you; seek, and ye *shall* find; knock, and it *shall* be opened unto you." (Luke 11:9.) He does not say these signs *may* follow them that believe, but He says clearly, "These signs *shall* follow them that believe: in My Name . . . they *shall* lay hands on the sick, and they *shall* recover." (Mark 16:17, 18.)

While we do not consider it *essential* in all cases to lay hands on the sick, yet we glorify God that He has used us in that wonderful ministry. In your city the blind have received their sight, the deaf have heard, the lame have walked, and their testimony is there (referring to AMERICAN FIRST-FRUITS), and many have been blessed.

But supposing there was no healing in this city, it would not alter the fact that Christ is the Healer.

Now, I ask you as ministers, suppose there was not one man *saved* in this city, would it alter the fact that Christ is the Saviour? No; it would simply show that there was no faith in San Francisco. That Christ is the Healer does not rest upon any human testimony—it rests upon the Word of God, and not the testimony of man. We have not based it upon the testimony of men, and we shall never do so, God helping us. You do not base your belief that Jesus is the Saviour from sin upon the fact that somebody is saved, or says he is saved; but you base it upon the Word of the Living God; and there you stand. And there we stand, upon the Rock—resting on the God of Eternal Truth, whose Word we have.

So this teaching is not new. If it were new, it would not be true, and what is true is not new. We want to get back to the old Church lines as laid down in the New Testament, to primitive lines; and if we are to get back primitive power, beloved, we will have to go a step further, and get back primitive organization, primitive faith, primitive simplicity, primitive purity of life. *Primitive power follows all that.*

Well, beloved friends, I am very thankful for the opportunity of talking to you. I think I have taken up more than my time.

The chairman announced that seven minutes remained.

A member of the Club said they would like to hear from the good lady, referring to Mrs. Dowie.

Mr. Dowie continued: I thank you for your courtesy to Mrs. Dowie. Doubtless she will say a few words.

It is also remarkable how my dear wife has been kept in connection with the whole of this ministry. I suppose it would almost savor of egotism if I spoke at length of what we have undertaken in this work for the Lord, and I will not. I do not want myself to be put in the front at all in this matter, yet to the glory of God let us say that during these last six years we have seen thousands and thousands of persons individually, and talked to hundreds of thousands, and through our pen to millions, and all in the strength which God supplies. We have had wondrous blessing. "The Lord hath done great things for us, whereof we are glad."

Mrs. Dowie has worked with me continuously through all the toil of long journeys by land and by sea, followed by meetings lasting frequently all the day from ten o'clock in the morning until very late at night, and sometimes till far on in the following morning. So it has gone on from year to year, and we have had "fresh oil" every day; new power has continually been given. I have never known for a single day what it has been to be unable to minister to my Lord in all these long years. And in this I greatly rejoice; for we live to do the will of God.

I desire to say that I esteem it a privilege to talk to Congregational ministers; I was one of you; I am one of you in many things still. I was ordained nearly seventeen years ago as the pastor of a Congregational Church. I was born of the spirit in my native city, Edinburgh, Scotland, when I was a child seven years old, and was brought up in an "independent Church," as we used to call it. My father is a Congregationalist now, and most of my relatives are connected with Congregational churches.

A minister inquired, "Is that what you mean by primitive Church organization?"

No, sir; I do not think so by any manner of means. My views upon that subject have been expressed in a recent lecture, entitled, "A Fact and a Question." The fact to which I refer is found in I Corinthians 12:28, "And God hath set (*there—hath built into*) some in the Church, first Apostles, secondly Prophets, thirdly Teachers, then Miracles, then Gifts of Healings, Helps, Governments, Diverse Kinds of Tongues." That is the fact according to the Holy Scriptures. The question is, "Where are they?" and upon the right answer to that question depends the whole truth as to the rightful organization of the Church of God.

There is one more word I would like to add. I may say, brethren, I found it to be a very great blessing to myself to be able to keep very clearly in my own mind the primitive distinction between Spirit and Soul. I feel convinced that much error has crept into the Church, among which is the miserable doctrine of annihilation, in consequence of confounding the words Soul and Spirit. We have a lecture upon the subject, "The Sanctification of Spirit, Soul and Body," which we illus-

trate by a diagram. That diagram is not here; but perhaps you will be able to understand what it is after I have represented it to you.

We present in this diagram four circles: the innermost to represent the indwelling of *the holy spirit*; the next circle is the Spirit (*pneuma*); the next Soul (*soma*); and the outside circle the Body (*psyche*). The tripartite nature is not often preached, and man is too often represented as a duality instead of a trinity, "made in the image of God."

We teach the doctrine largely from 1 Thessalonians 5:23, 24. The Holy Spirit is the sanctifier of spirit, soul and body. The difference between spirit and soul is essentially distinct, and is so shown in the Scriptures.

The first chapter of Genesis shows that beasts have souls; and the same word is used concerning Adam's soul. But that expression has no reference to the spirit. Genesis 2:7 shows that man was constituted by God a tripartite being—the Body of dust; the Spirit is the Breath of God's Life; and the Living Soul is identical with that of the animals, birds and fishes in Genesis 1:20 and 30, where the same word is used for their life.

All our light on this matter must come from God's Word, which clearly points to a separation of Soul from Spirit. See Hebrews 4:12: "The Word of God . . . piercing even to the dividing of Soul and Spirit." The soul can die, the spirit never. Christ "poured out His *soul* unto death" (Isaiah 53:12); but that was only His blood, not His Spirit, which could not die. The blood is the life. He poured it out (it was His soul) unto death. And so all the way through we have this distinction of Soul and Spirit in the testimony of God. It leads to many practical thoughts, and has a far-reaching importance not at first perceived—we have found it so in our ministry.

As illustrating the rapidly growing interest in this ministry of Divine Healing, I may say that I have received from five to six thousand petitions for prayer from all parts of your country, and also from many parts of the world, during these six months. It is wonderful how God has guided the minds of the people to us from many lands, and the answers to prayer that have been given for many at great distances.

It is needless that I should give instances of Divine Healing, for hundreds have publicly testified in our meetings in this State, and in this city. Many hundreds have also professed to find salvation in our meetings, and this is our highest joy. The healings are going on all the time, and I glorify God for what He is doing. There is nothing done through my agency but what may be done through any of you.

I claim no exclusive privileges or powers. We teach what is recorded in the twelfth chapter of 1 Corinthians, that "the gifts of healing are in the Holy Spirit," like all the other gifts of God. They are not under the control of a body called the Church; they are not controlled by any person, call him by what office or title you may; *they are in the Holy Spirit*; and, if the Holy Spirit be in you, He will divide to you severally as He wills. *All the gifts* are in the Holy Spirit, and, therefore, in the Church. The nine gifts of the Spirit mentioned in that chapter are a permanent possession of the Church, namely, the Word of Wisdom, the Word of Knowledge, Faith, Gifts of Healings, Workings of Miracles, Prophecy, Discerning of Spirits, Tongues, and Interpretation of Tongues. "All these worketh that one and the selfsame Spirit, dividing to every man severally as He wills." The gifts are permanent, for it is written (Romans 11:29), "For the *gifts* and the calling of God are *without repentance*." They are not changed by the unbelief of men. Christ has bestowed the gifts, and they are a permanent possession. The Church is His Bride, and the *Bridegroom* has endowed her with the gifts. He has not taken them away, and He does not mean to. Long have they been in the Treasury of His Grace unused. May they be from henceforth fully exercised to bless humanity, and glorify God. May He grant a blessing on the Word, and hasten the time when the Church will everywhere declare His "*saving Health among all nations*." Amen.

The Club cordially invited Mrs. Dowie to say a few words to them, which she did as follows:

"My Christian friends, I can simply confirm what Mr. Dowie has already told you about his doctrinal teachings; he has gone pretty well over the ground, in as short a space as he could get it into, and he has not missed many of the points. But there is just one passage I might mention which is often

brought up by Christians, and that is the much misunderstood passage,

Whom the Lord Loveth He Chasteneth.

That passage is taken right out of its connection, and many people do not know anything at all about its surroundings, and take it that the chastening means sickness, and, therefore, when they are sick they say the Lord is chastening them, and they cannot pray in faith to have it taken away.

Our explanation is this: In the twelfth chapter of Hebrews it says: "Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us," and so on.

There the parallel is drawn between Christ and the Christian.

Now our Lord Jesus never suffered from disease. We are to have the same sufferings as He suffered; we are to suffer just as He suffered; the parallel there is complete. If Jesus Christ had suffered from disease He could not have been the Messiah, because He had to be the spotless Lamb of God. Therefore, we can clearly see that it could not have been disease with which He was chastened.

But the proof that this passage does not refer to disease as God's chastening is that the section closes with the words in the twelfth and thirteenth verses: "Wherefore *lift up* the hands that hang down, and the palsied knees; and make straight paths for your feet, that that which is lame be not turned out of the way, but *rather be healed*." Therefore Healing is God's purpose for us in running our race, and it cannot be a chastisement of disease that we receive from the Lord.

And again, the parallel is also drawn between a child and his parents. When we chastise our children we would not give them disease. Our Lord asked (Luke 11:11, 12), "And of which of you that is a father shall his son ask a loaf, and he give him a stone? or a fish, and he for a fish give him a serpent?" No father would do this, and no father would chasten his child with disease more cruel than serpents or scorpions. "Like as a father pitieth His children, so the Lord pitieth them that fear Him."

We cannot imagine a loving father chastising his children with deadly and painful disease.

In regard to the practical working of this teaching, many Christians who come to our meetings tell us that when they receive this doctrine it brings them in touch with Jesus as if He stood before them. They now speak to Jesus as simply as a little child can speak to his earthly father; they feel Jesus is with them all the time, and they can bring all their little wants to Him and He sympathizes with them.

We teach that He is present with us always, and not an absent Lord. And so many thousands who have been suffering from every description of disease have been healed of the Lord. We have seen people come into our meetings bent with pain and scarcely able to drag themselves along; poor, suffering women who sometimes tell us they have not had a day's ease from pain for twenty or even thirty years, and in a moment they have seen the teachings, they understand that it is not the Lord's will that they shall suffer, and they just go to Him in simple faith and ask for healing, and they have gone away healed and well.

We have preached this now for more than six years. People have come to us afflicted with almost every description of disease that you can mention. We have had many of those who have been healed with us day after day for six years in Australia, and we and hundreds of witnesses can testify that they have been perfectly healed, and the Lord has kept them; for He is not only our Saviour, and our Healer, but our Keeper.

The Chairman announced that fifteen minutes remained for questions.

The Rev. Dr. Pond inquired: "I have been greatly interested, and I would like to ask Brother Dowie, not in the spirit of disputation at all, but to hear what he has to say about it, in reference to certain cases of sickness met with in the New Testament, mentioned just as we should mention them, as being the visitation of God's Providence; take the case of Epaphroditus and others—I presume they are all familiar to him."

Answer—In the case of Epaphroditus, nothing is said by Paul as to his sickness being God's Providence. But His healing is joyfully recorded (Philippians 2:27): "Indeed he was

sick nigh unto death: but *God had mercy on him*; and not on him only, but on me also, that I might not have sorrow upon sorrow." Epaphroditus seems to me a good case of Divine Healing. As to the case of Trophimus, Paul simply says, "But Trophimus I left at Miletum sick." (2 Timothy 4:20.) It does not say *why* he was left sick. He might not have been faithful; for at this time many of Paul's companions were failing him. Indeed, he says, only four verses before this, "At my first defense no one took my part, but all forsook me." Of course Paul had many companions who were not faithful; Phygellus, Hermogenes, Demas and others are named among those who forsook him. It does not follow that all of Paul's companions were capable of healing—just as some of you here might be incapable of receiving Divine Healing because of unbelief.

After many other questions by various ministers had been answered, the time having been extended for an additional fifteen minutes, the Club heartily gave a vote of thanks to Mr. and Mrs. Dowie for accepting their invitation to address them and for presenting the subject of Divine Healing to them.

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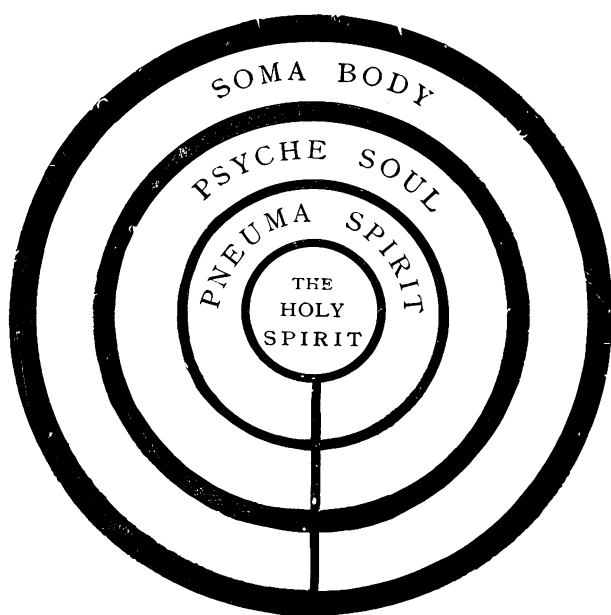
# SANCTIFICATION OF SPIRIT, SOUL AND BODY.

BY THE

REV. JOHN ALEX. DOWIE

General Overseer of the Christian Catholic Church.

CHICAGO:  
ZION PUBLISHING HOUSE,  
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1897





## SANCTIFICATION OF SPIRIT, SOUL, AND BODY.

An address Delivered at the Afternoon Service in Zion Tabernacle, Chicago, on Lord's Day, February 10, 1895.

SERVICES were opened by singing Hymn No. 72, after which Mrs. Dowie read Chapter 5 of 1 Thess.

Dr. Dowie uttered the following

### INVOCATION.

"Let the words of my mouth and the meditation of my heart be acceptable in thy sight and profitable unto Thy people, O Lord, my Strength and my Redeemer." And then said:

I speak to you this afternoon concerning the Sanctification of the Spirit, Soul and Body, and will deliver the first of two lectures upon that great subject. I have now promised that I shall publish these lectures in the LEAVES. I have been asked to publish them for years, but I never felt anything I had spoken upon the subject was worthy of publication. I have wanted to take a good deal of time for that purpose, and never had that time. But, rather than delay longer, they must be published as they are uttered. I have no time to write them.

I call your attention to the words which Mrs. Dowie read to you this afternoon in the first epistle to the Thessalonians, 5th chapter, 22, 23 and 24th verses.

"Abstain from all appearance of evil, and the very God of peace Himself sanctify you wholly, and I pray God your whole Spirit, Soul and Body be preserved entire without blame until the coming of our Lord Jesus Christ. Faithful is He that calleth you who also will do it."

### AN EXHORTATION, A PETITION, AND A PROMISE.

There are three things in these three verses. First, the Exhortation. "Abstain from all appearance of evil." Second, the Petition. "And the very God of peace Himself sanctify you wholly, and I pray God your whole Spirit (*pneuma*) and soul (*psyche*) and Body (*Soma*) be preserved entire without blame until the coming of our Lord Jesus Christ." Third, the Promise. "Faithful is He that calleth you, who also will do it."

### OBEY THE EXHORTATION.

Now in order to understand the Petition or Prayer for Entire Sanctification, the first thing is to know that we can

make no advance toward the point of getting an answer until we have obeyed the Exhortation. The command of God is absolute. Abstain! To abstain is to be separate, by a determination of the heart and will of the most irrevocable nature, from all appearance, or, another reading is, *every form* of evil.

Some declare that to be an impossibility, and say that it is beyond the power of the Christian to be absolutely separate from evil in every form. Let me say to such an one, you will make no progress whatever in the Divine Life so long as you hold such a conviction. It is possible, more, it is certain, that *if we will*, we can be absolute abstainers from every form of evil. God never commanded us to do anything which he did not give us the power to perform.

#### COD GIVES NEEDED POWER.

God never laid upon us any responsibility without endowing us with adequate strength. That command is not given to us with any thought in God's mind that it is impossible for us to obey it. It would be cruel, it would be wicked, if such a thing were possible, for God to command us to do something that we have no power to do. I grant you that of your own power you never could do this. I grant you that without Divine Power you can do nothing in Divine Life; but He who gives us the Divine Command endows us with Divine Power and has said, "Ye shall receive power after that the Holy Ghost is come upon you." I grant you that without the Power of the Holy Spirit, obedience is impossible. It is a command which is addressed to the Christian, to those, therefore, who have a right to call upon God for the needful power to obey His own commands. The president of the United States has a right, as the executive head of this government, to call upon every officer of the government, and to call upon every citizen of the United States to spend their last dollar and their last drop of blood in the maintenance of this nation's life. And why? Because the president of the United States is charged with the maintenance of the national existence, and if God lays upon us any executive responsibility, He gives us also the

#### POWER TO CALL UPON ALL THE RESOURCES OF HEAVEN.

If it took the last angel in the whole of the heavens, God is absolutely bound, if He has laid upon us any responsibility, and told us to do anything, to find for us the Power to do it, if He has to search the universe to get the Power. It is absurd to talk for a moment of God having given a command and not

giving us the power to obey it. I grant you we are in a world of sin, full of subtle forms of sin, for the wile of the serpent and the guile of the serpent is everywhere; and the poison of the serpent is throbbing, by nature, in every vein, in disease, and in the subtle forms of evil. Yet, notwithstanding these facts, I say to you to-day, that He who said, "Abstain from all appearance of evil" will give you the needed Power, if you will faithfully call upon Him to supply it.

#### I KNOW WHAT HEREDITY IS.

We all know in a measure. Many people are born into this world cursed by heredity transmissions of moral obliquity and diabolical passions and of physical infirmities which are the direct inheritance of their parents' transgressions. The fathers eat the sour grapes and the children's teeth are set on edge. The sins of the fathers are visited upon the generations following. No man can smoke tobacco and defile his body with nicotine poison, no man drink alcohol and injure his brain and liver, and pollute his body with that deadful poison, no man can break the law of moral purity and mingle with the harlot, and not receive the wages of his transgression. No man can lie or steal, no man or woman can live a lustful life and not transmit something of their diabolical passion to the generation following, and we who are the inheritors of the virtues and of the vices of our forefathers have an inheritance very largely made up of the vices. It is only fair to say it.

#### WHENCE DO WE SPRING?

It is not so long ago that our fore-fathers were painted savages living in the very depths of degradation, for when the first missionaries came to British soil, they found them not far removed from the savage. They had sunk into a barbarism that was extreme. They had an idolatry that was dreadful. The priests were teaching the people that they must sacrifice the fruit of their body for the sin of their soul, and human sacrifice, that lowest and deepest degradation of heathenism, was rife amongst our fathers. This is the hole from which God has dugged us. He dug our race out of a horrible pit, out of the mire clay. Do not let us forget that we are the inheritors of these passions in a measure, and that these evils have been aggravated in these later ages by new vices, especially since Satan has polluted the earth with rum and whiskey and beer and gin and brandy and tobacco and foul living, and vile pas-

sions and crime and iniquity of every kind. We have had terrible additions to our inheritance. But I say that, notwithstanding this fact, and the multiplicity of our miseries and duplicity of sin and Satan, it is possible, and it is certain, that if we obey God, we can live a life apart from sin in every form. I will not believe for a moment that God's command cannot be obeyed. It can and it shall. We must triumph over every sin by His grace.

#### SINS OF THOUGHT FIRST OF ALL.

It is in the secret places of the heart, that sin is formed. A murderer is a murderer long before the murderer draws his knife and plunges it in his brother's heart. "He that hateth his brother is a murderer, and you know that no murderer hath eternal life abiding in him." Adultery has been committed long before the adulterer wrought the act. You can be an adulterer by simply reading one of Ouida's novels and thinking her dirty thoughts. "He that looketh upon a woman to lust upon her hath already committed adultery with her in his heart." Do not forget that "the thought of iniquity is sin." And so it is with idolatry. Idolatry does not mean that you shall bow your knee to a god of wood or stone; some heathen image of heathen superstition. God's word has said that "Covetousness is idolatry." When you covet, you worship the thing you covet. You worship it, and you bow down to it; you serve it, and you live for it; you lie for it, and you die for it. Coveting anything is idolatry. God's word goes deep, and strikes first at the thought of the heart, and bids us to know as Christians that which David said, "If I regard iniquity in my heart the Lord will not hear me." The thought of iniquity is sin, and therefore we shou'd ask God to separate us from evil thought.

#### HOW CAN A MAN BE SEPARATED FROM EVIL THOUGHT?

I can be separated, if the thought and mind of God possesses my thought, and mind, and heart. I can only be separated from evil by being controlled and possessed by God. There is no other way of separation. As a Christian (and I am speaking to Christians) I can only be separated from evil by the power of the Holy Spirit separating me, by the power of the Holy Spirit possessing me, and making me to hate evil with an intensity that is divine. "Ye that love the Lord hate evil."

#### A FALSE THEOLOGY.

There is a false theology abroad to-day which in many subtle forms is cursing humanity, teaching humanity that evil is good, teaching humanity that evil is only perverted good, teaching humanity that that which men call evil is not evil in reality, and to-day they want to present us with evil as good. Beloved friends, it is written in God's word, and it shall stand forever, "Woe unto them that call evil good and good evil, that put darkness for light and light for darkness, that put bitter for sweet and sweet for bitter." We must never forget that evil has its roots in hell, not in heaven, and that it is a deadly sin to declare good and evil to have a common source in God. May God separate you, by His own Divine operation, from sin in all its forms. He can do it, and He will, if you will let Him.

#### AN ILLUSTRATION.

The other day a man came to my house, and said, "Doctor, I have come to you to ask you to cure me of the tobacco habit. I have long been a slave to it, and I hate my bondage.

I said, "How do you come to ask me to do any such thing?" "Because I have heard you have cured many people."

I said, "I have never cured anyone." He said, "You have healed people."

I said, "I have never healed anyone." "Oh, well," he said, "I know what you mean now. You do it through God."

I said, "I don't." "Well," he said, "how is it then?"

I said, "God did it through me." He said, "It is all the same."

I said, "It is not. There's a mighty big difference. I didn't do it through God, but God did it through me."

"Well," he said, "that's all right, will you cure me?"

I said, "You are going right back as if I had not said anything. I never cured anyone." "Well, I want you to cure me through God."

"You are going right back," I said. "Well, may God cure me through you?"

I said, "Yes, that will do. Go to the meeting about to begin in the Tabernacle. I will pound into you about your sins for an hour or so, and then you will find that your sin lies deeper than the tobacco habit, and that the only way to get free from the tobacco habit is to get free from all your

sins. Now, I expect you are a pretty considerable sinner, to look at you. In the first place there is no doubt about your being a stinkpot, for I smell you are. It has taken many years to make you smell as you do. In the second place, it is quite clear to me that you are not a Christian." He said, "No, I am not."

I said, "We will ask God to make you a Christian."

He came over here. I preached about repentance, and preached repentance for every sin toward man and God, and, at the close, that man rose with hundreds in this meeting, and confessed his sins to his God. The tobacco held a very small corner compared to his other sins. They stood before him, and between him and his God, and then he saw that he could never stand in the light of God defiled and foul as he was; that he could never enter heaven until all his sins were forgiven. And he stood here in this meeting, and he sought God for salvation and for purity of Spirit, Soul and Body. He passed out of this place delivered from all sin, and has never touched tobacco since. The tobacco went with all the other sins, and this is the way to get rid of sin. Let them all go together. God does set us free, and I have known men, many of them slaves to evil habits of all kinds, slaves to intoxicating drinks and evil passions of every kind, whom God has set free. God can do it, and He does. Then by the grace of God to-day, stand up in this Tabernacle and leave your sins with your Saviour, and open your heart to receive by the Spirit of God the power that not only sets you free, but keeps you free.

#### THEN WHAT WILL GOD DO?

A Christian man's life has only begun when he is liberated from sin. When he is saved he is like a man drawn out of a river, who was drowning, thrown upon the bank, parting, he is alive, but if you don't do something for him, the poor, wretched man may die even upon the banks of the river. I see a great many people in that condition. They are supposed to be saved, and they remain there upon the banks of the river—saved, but

#### THEY NEVER GET FAR AWAY FROM THE BORDERS OF THE RIVER OF DEATH

out of which they were dragged. They never have strength to go far from it. Somehow they know nothing at all about a holy life. They stand by the river of death, and cry, "I am saved."

#### AN ILLUSTRATION.

Now suppose that I saw some one in this very cold weather, fall into the Chicago river where the ice is broken, and they are keeping it open by means of these steam tugs. (The Lord forbid that I should ever fall into the Chicago river.) But suppose I was to see this miserable man choking in the filth of the Chicago river, and that I hear him cry, "I am drowning, save me!" I take the poor fellow out at the risk of my own life and fling him upon the bank, and say, "There, now you are saved. Get away from this filthy river."

Now, what would you think of such a man, if he always wanted to live on the banks of that river, to live in an atmosphere of filth, and every now and then drink of its disease-breeding water? You would say, "That man's a fool. He is saved from that filthy river, why doesn't he go away from the river?" Some Christians are living just that way. They never get away from the river of sin and death.

I propose to show you this afternoon what God wants. God wants to take you and save you, not only from your sins and their consequences, but, beloved friends in Christ, wherever my words can reach you, I want to proclaim to you that the God that saves you from your sins, wants to save you to something, as well as from something.

#### GOD WANTS TO SAVE YOU TO A LIFE OF RIGHTEOUSNESS AND PURITY.

How is he going to do it? By leading your feet from the river of death: by leading you into "green pastures and beside the still waters;" by restoring your Spirit, Soul and Body, and making you to "walk in paths of righteousness for His name's sake." To give you power as you "walk through the valley of the shadow of death." That "valley" is not at the end of the Christian's journey. It is in the middle, as John Bunyan put it. Go through the valley of the shadow of death with Christ. Go through the valley of weeping, and making it a pool of blessing, going from "strength to strength." God wants you to do this, and He, therefore, gives you His spirit within you to enable you, by His grace, to be something more than merely saved from sin, to make you pure in Spirit, and in Soul and in Body. Hence the prayer that the "God of Peace Himself sanctify you wholly."

#### AN EXPOSITION OF THE THREE-FOLD NATURE OF MAN.

Let me call your attention to the diagram [see p.two] which

I have used for many years in delivering this lecture.\* It shows you the tripartite nature of man, and the indwelling nature of God. As you see, I have represented the Holy Spirit by the golden circle in the center of all. Our Spirit as this white circle, our Soul as this red circle, and this light carnation on the outside as the Body. The three words used in speaking of man's being are Pneuma, (Spirit) Psyche, (Soul) and Soma, (Body), and I want to speak to you clearly regarding this tripartite nature of man.

We are not a duality, composed of Soul and Body, but we are a trinity composed of a Spirit, Soul and Body, and I want to make that as clear as I can without being too technical.

WHAT IS THE ESSENTIAL DIFFERENCE BETWEEN THE SPIRIT AND SOUL.

Let me call your attention, first, to this fact, that when God made man, He said, "Let us make man in our image, after our likeness." (Genesis 1:26.) That is a very remarkable fact. Then it is added, "So God created man in His own image, in the image of God created He him; male and female created He them." What is the image of God?

#### FALSE TEACHINGS OF THEOSOPHY.

The theosophists falsely declare that God consists of two parts. Father God and Mother God, and speak of *Theosophia*, "the Wisdom of God" as the feminine part of God's nature, and this error of making God a duality is common to many forms of false religion, both in ancient and modern times. The spread of Theosophy in this country has made the people ready to welcome Esoteric Buddhism, and all other kinds of heathenism.

It has made possible a World's Parliament of Religions in Chicago. Why? Because they do not know the glory and fulness of the Divine Revelation in the Bible. They thought the best thing for the United States of America was to import representatives of all the Eastern superstitions, and the religions of Asia, and dump them down upon the Lake Front, just as if we had not enough rubbish there already.

\* The central circle of the diagram is of *gold* color (the Holy Spirit); the next is *white* (man's spirit), the next *blood red* (the soul), and the outer circle *carnation* (the body). The line running from the central circle to the outer circle is of *gold*, and is used to illustrate the *flowing* of the Holy Spirit through the entire three-fold nature of man, thus sanctifying him wholly, and preserving him entire and without blame.



## VANITY FAIR—CHICAGO'S DISGRACE.

The Devil did this during the recent Vanity Fair held in Chicago. I say this "infamous Vanity Fair," for if there was anything that ever cursed Chicago and defiled it, it was the World's Fair. It cursed this whole country, and made this city of Chicago to be indebted to the whole country with a deep, deep and awful debt, namely, the degradation which Chicago inflicted upon the tens of thousands of young men and women who came to this city at that time. Here all the immoral heathen dirt and filth that could be gathered from Egypt and from the islands of the sea, from Persia and from elsewhere was found. We lived here at its gates through it all. It took Divine Grace to live through it. This city was wholly given over to the idolatry of the flesh. It was held in the grip of the world and it was ruled by the Devil. Chicago owes a deep debt to the whole of the United States, and to the world, and to man. I thank God that our little Zion Tabernacle here floated its flag throughout the whole of that Vanity Fair, proclaimed the Supremacy of Christ as Lord of all, and now that the White City has passed away in smoke and blood and fire, Zion Tabernacle shines forth in the glory of God, and is sending forth a Message to the Nations. The mayor who vaunted that he had married the city and on the day of his assassination declared that he was strong and was going to live for fifty years, in two hours after his boast, died with an assassin's bullet in his body. That was only one distinguished murder which all the world knew; but I proclaim here from this platform the statement that

NOT LESS THAN ONE THOUSAND PERSONS LOST THEIR LIVES within these grounds of Jackson Park from the time the first sod was turned until the time that the Fair was closed. They died like flies when it was building. Men fell from high scaffolds and from high arches daily and such was the influence and power of the directors that they simply rang up the ambulance and carried them off to their graves. The Press and the Pulpit were silent for the most part, and little or nothing was ever said about it. The city authorities allowed intoxicating drinks to be sold in this prohibition district, and the police had instructions to permit harlots and gamblers to pass unmolested, for the mayor said, "It's a great year, and we must have an open city." But there is a God in the heavens

and the Fair closed in blood and in fire and in smoke. But "the little wooden hut" Zion Tabernacle, in which we stand to-day, has its flag "Christ is all" still floating, and God's Voice is being heard. If I can do anything to help Chicago to redeem its shame, may God help me, for I would like to do it. I think we are doing a little. Just a little. God help us to do more. My spirit is deeply stirred with the memories of that year of Crime and Shame and Vanity.

I have made quite a digression there, but I am coming back again.

Among the wretched things of this Fair

#### THE MOST DISGUSTING WAS THE PARLIAMENT OF RELIGIONS.

It means more than pollution of the body, it means the pollution of the minds of the people. It made them think that all religions were good, and that the religion that taught Mohammedism and Buddhism and Brahminism, had so much good in them that we ought to study them and get the good out of them. Just as if we had lost faith in God and in the supremacy of Christ and the Christian religion, we must needs study these false and filthy religions and hear their representatives who hid all the foul realities and presented only the brilliant Oriental lie. You would think to hear these leaders talk that Mohammedism was a very divine and majestic kind of religion. You would forget that Mohammedism teaches that woman has no spirit, that the only thing to be done with woman is to treat her as a beast. And there were some women fools enough to admire the eloquence of these scoundrels. Where is there any more degraded part on God's earth than where "the false prophet's" religion rules. It is a true proverb that "where the hoof of the Moslem comes, no grass grows." Mohammedism has defiled every land it has ever touched. Of course we know it. Someone of us know it better than others. But the masses of people do not know what Dr. Pentecost has said, that Brahminism makes immorality of the filthiest kind a part of its worship, and that as it was essential to be immoral to worship the Goddess Aphrodite or Venus in Grecian Mythology, so it is essential to be immoral as immorality is a part of Brahminism. The priestesses of certain temples are "religious" harlots. Yet to-day we are presented in Chicago with Theosophy, Brahminism, Buddhism and all these things, because false Christian shepherds called a Parliament of Religions.

## THE DIVINELY CONSTRUCTED IMAGE OF GOD.

Now I want to call your attention to the Divinely revealed construction of man, and to show you that the study of this is destructive to this false Theosophistic theology. God created man, male and female, but how did he create them?

The coming glory of the Christian Revelation is the complete Manifestation of God in man. It was Christ who revealed to us the Father. It is Christ who has revealed to us Himself as the Son. It is Christ who has revealed to us the Holy Ghost. It is Christ who has revealed in Himself the Tripartite God, and the coming glory of Christianity is the Tripartite Man. The revelation of God the Father, God the Son, God the Holy Ghost, is that of three persons in one God, and one God in three persons. Someone says that is easily stated, but it is impossible of intelligent belief. I say it is more possible of belief to me than anything in the Word of God, and for this reason, that we have the illustration of it in the Divine organization of our own being. God made man to have a Spirit, Soul and Body, one man in three parts, and three parts in one man. Human philosophy and ordinary Christian pulpit teaching has made man to have only two parts—soul and body—and confounded soul and spirit.

### NOW, WHAT IS THE DIFFERENCE BETWEEN THE SPIRIT AND SOUL.

I must, at the risk of being charged with being technical, make plain to you some very neglected teaching in this matter—teaching which the Church of God almost wholly misses.

In doing this we have to show, first of all, how God made the lower creation, and then how God made man. If we study by the light of Holy Scripture these two points, we shall see the difference between the lower creation and man, and, thereby, make clear the tripartite nature of man.

Take your Bibles, and read the 20th verse of the 1st chapter of Genesis. "And God said, let the waters bring forth abundantly the moving creature that hath *life*." The margin says that word *life* is "Living Soul" in the original tongue. Then you see that this passage teaches that the fish of the sea have all got "souls." It doesn't say they have a "spirit," but they have all got "souls." Let us go to the 30th verse. "And to every beast of the earth, and to every fowl of the air

and to everything that creepeth upon the earth wherein there is *life*." Margin again says the Hebrew is a "living soul." That passage teaches distinctly that every beast of the earth and every fowl of the air has got a living soul. You are sometimes asked what "the soul is." These passages supply the answer. The soul is the animal life. The soul is not spiritual at all, and one of the most stupid things a Christian can do is to argue for the "immortality of the soul." I shall presently show you how right it is to argue for the immortality of the spirit, but, let me warn you, never argue for the immortality of the soul. I will plunge yourself into a sea of confusion if you do, and give your adversaries an essential advantage which will put you to shame.

#### CHRISTIANS MAKE A TREMENDOUS BLUNDER BY CONFOUNDING SOUL AND SPIRIT.

If you refer to the Epistle to the Hebrews you will see that it is "the Word of God" which makes this distinction, a distinction unknown, for the most part, to Christian theologians, who are very largely teachers of a false theology. They are as blind as bats to the essential difference between spirit and soul, and talk about the salvation of "the soul" when they mean "the spirit." This passage is in the 4th chapter of Hebrews, 12th verse, and says, (Revised Version) "For the Word of God is living and active." Yes, the Word of God is not dead. Some folks think it is dead, and that the only thing alive is the dominant clique of the day in religion, politics and the press. But these are not "living." They are *dead*, and the only misery is that so many dead things and dead men are not buried. Lots of things are dead and are rotting upon this earth that ought to have been buried long ago. God the Almighty and All-merciful gives opportunity for the dead dry bones to live, and the Word of Life is a Gospel to the "dead in trespasses and sins." But, alas, they do not want to live. They call death, life; and good, evil; and they put darkness forward as being light.

What does it say here. "The Word of God is living and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit: of both joints and marrow, and quick to discern the thoughts and intents of the heart."

It is the Word of God, then, that shows the division between soul and spirit.

I want to argue upon that for a minute or two. I have stated to you that the condition of the creation of the lower creatures is that they have souls and bodies. Let me show you from the Word of God, what the creation of man is.

Look at the second chapter of Genesis, 7th verse. "And God formed man out of the dust of the ground." That is the body. Do not make any mistake about it. Our bodies are dust and the vainest woman who carries a millinery shop on the top of her head, and the most foolish woman who purchases her complexion in a paint shop, or the silliest dude, is only a bag of dust. Is it foolish for a woman to be vain, but there is no being upon God's earth so supremely contemptible as the fool of a man who spends all his life in studying dress, cookery, society manners, and sets the fashion for the Four Hundred or the One Hundred and Fifty of Chicago or New York. Such a man lives the life of a fool and dies the death of a dog. I say that upon God Almighty's earth, there is no spectacle so sad as the society dude, who spends all his time in setting the fashions for the world, that he may please the flesh and the devil.

SOCIETY WOMEN ARE FOOLS, BUT A SOCIETY MAN IS A  
MONSTER OF INIQUITY.

He dies, but his evil example finds many imitators. Such people have been the curse of every age and nation. Sensual and luxurious living has been the down fall of every nation. So-called Christian men and women to-day are spending upon the adornment of the flesh, money enough to enable the Church to redeem the world. Cleopatra dissolved pearls in her wine cup and Marc Anthony drank it to his damnation. The pearls of true manhood are being dissolved in the wine cup of passion. Remember that God will judge you for all vanity and for all that is spent in adorning your body and damning your spirit: for some of you are doing that. Not that I am opposed to proper attention to dress. I think it is natural, I think it is right, in a measure, for taste to be shown by women in the construction of their dress, and I do not believe that God is glorified in a woman wearing the ugliest gown and bonnet she can get. I do not object to the Salvation Army woman wearing a poke bonnet if she likes, and may God bless her in doing so, if she can wear it for Christ and without vanity. But let me tell you, there can be a good deal

of vanity in a pride which apes humility, and in wearing a plain black poke bonnet, you can be vain and censorious in spirit. There is a happy medium, where propriety is not lost and where vanity is not fostered. It is good to dress in such a way as will be pleasant to the eye.

#### GOD DOES NOT FORBID COLOR.

When he makes a rainbow, He puts all the colors in it. The city of God has its foundations of the most beautiful and precious stones, and the streets are paved with gold. Do not mistake my meaning, I say it is right to combine color if you can without vanity; but I say it would be far better for all, if Christians would study less about pleasing the flesh and spend more upon God's work, in rescuing a poor, down trodden, hungry, weary, overworked, sin-stricken and disease-smitten humanity for whom Christ died, and for whom He bids us live. I call your attention to the fact that this body is dust. Do not give the dust too much honor; but be sure you keep the dust clean. A good many people do not keep themselves clean. They are sick because they don't use enough soap and water. They do not take care of the body. Take care of it. "God formed man out of the dust of the ground." That is the body.

#### BUT LET US CONSIDER THE OTHER TWO PARTS.

Let me again quote the passage describing man's creation, (Genesis 2: 7.) "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." The body of "dust" has been already sufficiently considered.

"The breath of life" which God "breathed" into man is the "spirit;" and the "living soul" which man "became" is the "soul" or animal life, distinct and separate in all respects from the "spirit."

#### SO MAN IS COMPOSED OF THREE PARTS.

God imparted to man His own spirit and nature. God is "the Father" of man's spirit. He is the father of the Spirit but not of the Soul. He is the maker of the Soul and Body but not the father of it. There is a great distinction between maker and father. What I make is external to me. That of which I am father is my procreation, for God makes us the reproductive beings we are, and we are therefore called fath-

ers and mothers. God is Father of our Spirit. We do not get that from our fathers and mothers. We get Souls and Bodies by natural generation from our parents, but our Spirits are from God who is the Father of the Spirits of man.

Remember this at all times clearly, that we have a Spirit, a Soul and a Body—one man in three parts and three parts in one man.

Our Lord Jesus Christ Himself shows us the tripartite nature in perfection. He had a Spirit wholly Divine. He was “the Son of God.” He had the Soul and Body “the seed of the woman.” He was the “Son of man.” In Christ, “the second Adam,” we see a perfectly pure Spirit, “a quickening Spirit,” as the Scriptures say, that is “a life giving Spirit.” Adam had not that Spirit, but Christ had that power in Himself, and He is “a *life giving* Spirit.” In Christ you see the perfection of this threefold nature, but also see the proof of what I have alleged.

First, the Body of Christ was like our bodies, a human body. It was pure and sinless because of God’s origination; but it was an animal nature, free from “corruption,” inasmuch as His mother was the Holy Blessed Virgin Mother Mary. She was made to be Holy by the Power and Presence of the Holy Spirit entering into her and “preparing” her for the Divine Conception. I do not for a moment affirm that she herself was conceived without sin, nor do I agree with the Roman Catholic doctrine of the Immaculate Conception, but the Scriptures plainly teach (especially Luke 1: 34-5) that she was “prepared” by the Holy Spirit, so that “the soul” or animal nature, should be free from corruption in every drop of blood, and that “the body” of Christ should be in all respects “a holy thing.”

Mary is a very perfect illustration of how the Holy Spirit can, and does wholly sanctify the “spirit, soul and body:” for she was so sanctified as a preparation for the motherhood of the Son of God. Christ’s Soul was therefore a merely human Soul, but his Spirit was divine.

To prove what I say now, namely, that the soul is temporal and not eternal, I want to point out to you that Christ’s Soul “died.” The prophet Isaiah said that God would make His “soul a sacrifice for sin,” that He would “pour out His soul unto death.” Christ himself said, “My Soul is exceeding sorrowful even unto death.” Then his Soul died. He said him

self, "I am the Good Shepherd. The Good Shepherd giveth his life for the sheep." The word translated "Life" there is Psyche, Soul. In the 10th chapter of John the word Life should be translated Soul. "The Good Shepherd giveth his Soul for the sheep." There is no question about it. Christ poured out His Soul unto death."

#### THE SOUL THEN IS THE ANIMAL LIFE.

God gave that Soul to Adam and to Eve, and gave them Bodies, so that through our first parents we have the transmission of their nature, their soul and their body. That fact puts an end to the Evolution theory. This is a far reaching truth.

Let me then sum up, and ask you to get the force of what I am now saying before I close this lecture; because I do not want to weary you. Some folks cannot stand too much hard thinking, especially when it upsets all their former notions.

Some of you have been all your lives defending the "immortality of the soul," and you have been taught to do so by your ministers, who do not like to confess that they have been teaching error. They find a good many things in our teaching they do not want to be taught. But the time is not far distant when they will have to stop speaking about Soul as if it were Spirit and to distinguish, as God's Word does, between Soul and Spirit. Many serious errors have crept into theology because of this. Christians have been arguing for the immortality of the Soul, and

#### THE INFIDEL HAS BEEN FLOGGING YOU WITH THE BIBLE EVERY TIME.

The infidel quotes Scripture at you, and flings at your head "The Soul that sinneth, it shall die." "Christ poureth out His Soul unto death," etc., and the infidel asks you, when you are arguing for the immortality of the Soul, "How can a thing be immortal that can die?" The infidel has you, and instead of your admitting the fact, you begin to quibble or to get angry and say he is going to hell or something of that kind. That does not answer him. The infidel has you; the infidel is right, and the infidel is right in rejecting a good many things that the ministers teach, and I will admit that. The infidel is right in saying that, if God is the author of disease, God is not a God that any man can love. If God is the author of disease, no man can love Him. Who could love Him if He



were the wilful corrupter of His own creation? Who could love a hand that would impart to humanity countless miseries? The infidel is right there. Christ taught us that God is not the author of disease, but the author of health and life. The infidel has the truth on his side every time when he fights the Church upon that line. The Church, by its false theology, is giving the infidel a great advantage, and it is not the only advantage he might have; for if I were an infidel, I could do more damage to what passes for Christianity than any infidel in existence, Ingersoll not excepted. Not that I could really damage Christianity, but I could damage the pulpit theology of to-day, and I am going to damage it. Nineteen-twentieths of it wants sweeping away. (Hearty Amens from the audience.)

AN "OCEAN OF OBLIVION."

When I was a little boy, I was once asked what I thought about election, predestination, etc., as defined by Calvin. I got hold of a new word that day. The word was "oblivion." I was thinking of this when I was asked this question. A number of persons were discussing it in Edinburgh, in my father's house, and amongst them was the Rev. Mr. Johnson, chaplain of the Edinburgh jail, who saw something in my face that impelled him to ask the question, "What does the laddie think?" I was glad to be appealed to, and I had an opinion all ready. It had been forming in my heart all night and I was sitting listening to them affirming that absurd and monstrous lie which no man can honestly believe, that God Almighty from all eternity had predestined some people to be damned, and some people to be saved. Do what they would, they would be damned, and do what they would, they would be saved: for the great and eternal God could even justly damn for eternity unbaptized infants. Some of these gentlemen were high Calvinists, some low Calvinists. As I sat there and listened, I studied the word "oblivion." I had found that oblivion meant utter forgetfulness, utter annihilation. I was sitting thinking about all these things when they asked me what I thought about it all. I said, "Mr. Johnson, I think the best thing to do would be to throw the whole thing into an Ocean of Oblivion!" And I have been confirmed in that conclusion as I have grown older. If nineteen-twentieths of the trash that is taught in the Universities and Theological Seminaries was thrown into an Ocean of Oblivion, you would

be better men and women. It has taken me a long time to get rid of much that was taught to me in the name of Christian theology.

#### LET US GET ONE PRACTICAL POINT.

I want to settle this question as to the separation of Soul and Spirit: for this separation gives an answer to an error, and a very serious error, the doctrinal error which is called "conditional immortality."

There is no more dangerous falsehood. I may grieve some persons by saying it, who may be true Christians, but there is no more dangerous falsehood than the falsehood which teaches that man is not essentially immortal, but that man is only conditionally immortal, and that, therefore, a man, if he is not saved, will be annihilated utterly; that his spiritual nature will pass away like his psychical and physical nature, and that, unless he is a Christian, he will not live forever.

I want to tell you that is a dangerous lie, for this reason. If a man sees that he can die like an animal, he will in thousands of cases live like one. When you tell a sinful man he is to die like a dog, then he says "I will live like a dog." He will without compunction live like a brute, and reduce his manhood to brutality of every kind. No brute ever made by God will live as vilely as such a man will live. Let that man see that there is no hereafter, and no penalty for sin, and he will live a life of such abounding wickedness that only hell itself can find an equal to it. Conscience would be almost annihilated, it is so even now in multitudes by reason of a want of Divine life, such as can only come through the Word of God, and the Spirit of God.

I call attention to the fact that every one of those that were disobedient in the days of Noah were living in the days of Christ. For more than three thousand years their miserable spirits lived in the hope of Christ's redemption. And He came to them in the fulness of time, as is shown in 1 Peter 3: 18-20. He descended into Hades. He "preached unto the spirits in prison which sometime were disobedient, when once the long suffering of God had waited in the days of Noah." They had been in hell for thousands of years. They were not annihilated, even though damned. They were living. The Spirit lives beyond the grave. The Spirit of the just man is "made perfect" in heaven, even as the Spirit of the evil man may be made viler in hell. And they lived in the depths of hell.

**Association with the good helps you to be better. Association with evil makes you worse.** The Spirit that continues to live in sin in hell must grow worse, the Spirit that lives in heaven must get better. But I tell you this in Christ's Name, God is the Father of this Spirit, the Spirit of man shares the nature of the Father. Therefore, since God is immortal, so are we, since our Father is eternal, so are we. But on the other hand, if our spirit is not immortal, neither is God's; because we have His nature, "we are His off-spring" and we share His nature.

There are some things about these statements which will lead to very serious discussion, but I will not enter upon them now. I have many things to say that I will say hereafter. But I am absolutely opposed to conditional immortality. The "Soul" perisheth; but the "Spirit" is imperishable. That's the difference. Christian ministers for the most part have not distinguished between the Soul and the Spirit.

I will finish this lecture by saying that God's desire is that every part of our nature shall be sanctified, not merely Spirit, but Soul and Body, and, therefore, God wants every drop of our blood to be cleansed. He demands the consecration of our whole being, He has said, "He is the Saviour of the Body." These bodies were made to be the "Temple of God," an "Habitation of God through the Spirit." Hence I entreat you now in the words God inspired the apostle Paul to utter in Romans 12: 1-2:—

"I beseech you therefore, brethren by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

#### AN APPEAL.

I close this address to-day then by requiring you to present yourselves in Spirit and Soul and Body to God, and to beseech God in His infinite mercy to sanctify your whole being. Brothers and sisters will you do it? Oh, I pray that there will not be one here to-day who will not seek God *now* for an entire separation from all appearance of evil, and who will not make to God an entire consecration of their Spirit, Soul and Body! Oh, how good is it to know that Christ came to redeem

our whole being, not a part of it, and that it is our privilege to claim a perfect redemption! God grant that we may so claim it, and persevere until we possess it!

Let all today, brothers and sisters, who desire to be separated from all appearances of evil, and to make a consecration of Spirit, Soul and Body to God, RISE TO THEIR FEET AND MAKE THAT CONSECRATION NOW. [*In a moment hundreds upon hundreds were upon their feet, until more than 700 stood.*]

I am so glad to see in Zion Tabernacle, this great company rise as one man. Those that are standing in these crowded passages and those who are sick and cannot rise, hold up their hands. [*Over too who were standing, and a number of invalids lying on cots, or sitting in wheel chairs, held up their hands.*]

Brothers and sisters repeat with me this prayer to God. [*Dr. Dowie then spoke the following words, which the people repeated as with one heart and voice, clause by clause, and sentence by sentence, amidst deep silence except for subdued weeping on the part of many.*]

Our God and Father, in Jesus' Name, we beseech Thee to separate us from sin, to give us power to abstain from every appearance of evil, to give us power to consecrate to Thee our Spirit, our Soul, and our Body. Take us by Thy Spirit, and cleanse us. Let us continue to seek until we find, continue to ask until we receive, continue to knock until the door is wide open, until we enter into a perfect redemption for the Spirit, Soul and Body. Help us to do right, to restore if we have wronged, to confess our sins in the sight of God and man, and to do that which is good and righteous for Jesus sake. And now we give to Thee our Spirits and Souls and our Bodies. May we never take them back. Keep them. Hear us for Jesus' sake, Amen.

#### BENEDICTION.

And now, beloved, abstain from all appearance of evil. And the very God of Peace Himself sanctify you wholly; and I pray God your whole Spirit, and Soul, and Body, be preserved entire without blame, unto the Coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it. The Grace of our Lord Jesus, the Love of God, the Eternal Father, the fellowship of the Holy Ghost, the Eternal Comforter, one Eternal God, abide in you, bless you, keep you, and all the Israel of God everywhere, forever. Amen.

# SANCTIFICATION OF SPIRIT, SOUL, AND BODY.

## FIRST LECTURE.—SECOND PART

An address Delivered at the Afternoon Service in Zion Tabernacle, Chicago, on Lord's Day, February 17, 1895.

### INVOCATION.

“Let the words of my mouth and the meditation of my heart be acceptable in thy sight and profitable unto This people, O Lord, my Strength and my Redeemer.”

Dr. Dowie said:—In my lecture on the Sanctification of the Spirit, Soul and Body, delivered last Lord's Day afternoon, I called your attention to the three-fold character of verses 22, 23, 24 in the fifth chapter of the First Epistle of Paul to the Thessalonians. I then said that the first verse was an exhortation—“Abstain from all appearance of evil.” At some length I dealt with the exhortation. I dare not attempt to repeat that to-day, because there is so much more to say, but I want to declare that this exhortation is the basis of the petition and the promise in the next two verses, and it must be obeyed. God will give you the grace and power to abstain from every form of evil.

### PRACTICAL DEMONSTRATIONS.

Many men in this room to-day have been the victims of strong drink and tobacco for long years. Allow me for a moment to ask you, all who know that God has delivered them from strong drink and tobacco after long years of indulgence in these things, all who have indulged in either one or the other and whom God has delivered, put up your hands. (A large number responded.) I knew it, I knew I had been used of God in bringing you stink-pots out of your stinking condition. Thank God you are now clean.

Now I say, if God can take away from a man in a moment a habit of long standing, there are no bounds to His power, as is shown by these trophies hanging on this wall. Take those burglar tools. That man was a thief all his life and the Lord delivered him. These evidences of life long misery—crutches, braces, trusses, boots, etc., accumulate day by day and year by year. God does deliver us from all the sicknesses and diseases that are the consequences of sin.

The moment that a man lays his sickness as well as his sin at Christ's feet, God will give him deliverance.

#### THE PETITION.

But the petition is the next thing. "The very God of peace Himself sanctify you wholly, and I pray God your whole Spirit, Soul and Body be preserved entire without blame until the coming of our Lord Jesus Christ."

#### REVIEW OF PREVIOUS ARGUMENT.

I took much time last week to show you the difference between the Spirit, Soul and Body, and I did so because it is most important that the distinction between Soul and Spirit should be clearly preserved. I will not repeat the entire exposition, because I expect to publish the lecture in the LEAVES OF HEALING and you can all read it there. But briefly recall that I showed you, that the Spirit and Soul are entirely distinct and separate; that man is a tripartite being consisting of Spirit, Soul and Body and not a duality of merely Soul and Body.

I pointed out to you in the 20th verse of the 2nd chapter of Genesis, and in the 30th verse of the same chapter, reading it with the marginal notes, that God had made the fish of the sea and the birds of the air and the beasts of the forest and every creeping thing to have "souls." "Living souls" is the reading in the margin.

I pointed out to you that Soul was the animal life, and that the Soul is not immortal, that even the Soul of Christ died. He Himself said, "My Soul is exceeding sorrowful even unto death," I pointed out to you that the Soul dies and that the Soul is man's mortal life, the life that we have in common with animals.

And I pointed out to you in the 7th verse of the 2nd chapter of Genesis that God made man to differ from the lower animals who had only Souls and Bodies, that God created man in His own image. He is a tripartite being then. God the Father, God the Son, God the Holy Ghost. He said He would make man in His own image, using the plural form, and that when God made man, He made man to have a Spirit and Soul and Body. Three parts and yet one man; and one man, and yet three distinct parts.

I pointed out to you that the argument concerning the trinity of God was best enforced by the illustration of man himself who is a triune being, yet one man.

I then pointed out to you that the Spirit was that which

was "the off-spring of God." He breathed into man His own Spirit; that man was made of the dust as to the body, and that man "became a living soul," like an animal; but that the part of man which is divine is that which God breathed into him. The word breath stands for Spirit, because the Greek and Hebrew words *ruach* and *pneuma* have the significance of wind, or breath, or spirit. It is written, "come from the four winds, O breath and breathe upon these slain." There "Breath" is indicative of the Spirit, and when Christ spoke to Nicodemus concerning the Spirit's regenerating power, He said, "The wind bloweth where it listeth." When God breathed into man His own breath, it was His own Spirit. As Paul said "We are His offspring." He speaks of us in his epistles and otherwise as children of God born of the Spirit. God is the Father of Spirits, not the Father of Souls. God is not the Father of our Souls. He is the *maker* of our Souls and the *maker* of our Body. He is the maker of the Souls and Bodies of the birds and beasts and insects, but He is not the Father of the snail, or the Father of the eagle, or the Father of the whale. God is the author of their nature in this sense, that He is their *maker*, but He is our Father or we have a Spirit.

I contend for the *essential* immortality of the Spirit, not for *conditional* immortality of man as some, and I am absolutely adverse to the teaching which declares man to be conditionally immortal. These teachers confound the immortality of the Soul with the immortality of the Spirit. It is not shown in the Scripture that the Soul is declared to be immortal, but the contrary. It is written, "The Soul that sinneth, it shall die." Christ Himself declared that His Soul would die but His Spirit never died. If we are God's offspring we share His nature. If He is immortal, so are we; and if we are not immortal neither is He. So that the immortality of our Spirit is essential to the immortality of God himself. We share the nature of our earthly father Adam, when we share his Soul and Body; and we share the nature of our Father God in Christ, when we share His nature having received from God a spiritual being when we came into this world. Time will not permit of my going further into this argument. We did so very fully last week. Now the question is

WHAT DOES THIS PRAYER MEAN?

"I pray God your whole Spirit, Soul and Body be pre-

served entire without blame until the coming of our Lord Jesus Christ." It is a prayer which is followed by a promise that God "will do it." How is that prayer to be answered? How is God going to purify in this life our polluted souls and unclean bodies? How is God going to answer that prayer of the apostle that this Spirit, this Soul, and this Body shall be "preserved entire and without blame" until Christ comes for us.

It is clearly impossible for a man to cleanse his own Spirit, his own Soul, or his own Body. You have all come to that conclusion I am sure. Man cannot cleanse himself. Nothing is so complete a failure as the attempt to cleanse even the body of man, by man. Every attempt to cleanse the body from disease by man has been an entire failure.

The alleged science of medicine is a complete failure. Doctors and surgeons and their poisons and their knives are all failures.

Sir Astley Cooper, physician to Queen Victoria has declared: "The science of medicine is founded upon conjecture and improved by murder." What a shocking statement from a man so eminent as to have the royal family in his professional care.

Sir James Johnson, formerly editor of the *Medical Chirurgical Review*, London, says: "I declare, as my conscientious conviction, founded upon long observation and experiment, that if there were not a single physician, surgeon, chemist, druggist or drug on the face of the earth, there would be less sickness and less mortality than now prevail."

Dr. Oliver Wendell Holmes has declared before the Massachusetts Medical Society: "I fairly believe that if the whole materia medica could be sunk to the bottom of the sea, it would be all the better for mankind and all the worse for the fishes."

Professor Magendie, the great French physician, whose experiments and teaching are recorded and scattered over the whole globe, addressed the students at the Paris Medical College in the following language: "Gentlemen, medicine is a great humbug. It is nothing like science. Doctors are mere empirics when they are not charlatans. We are ignorant as men can be." I repeat to you there is no such thing as medical science. Think of it, a man so high in the medical profession as Dr. Magendie is acknowledged to be, lecturing in such a style to a class!



Dr. James Mason Good, the noted author, says: “The science of medicine is a barbarous jargon, and the effects of our medicines in the highest degree unsatisfactory, except indeed, that *they have destroyed more lives than war, pestilence and famine combined.*” How does this sound to the people who have a mania for swallowing medicine.

- Medicine has failed and surgery has failed. Humanity is diseased, and all attempts to purify the body by any power of man are utter failures.

Now the question is,

HOW ARE THE SPIRIT AND SOUL AND BODY TO BE DIVINELY  
PURIFIED?

The apostle Paul declared that this shall be done: “Faithful is He that calleth you, who also *will do it.*” Here is the positive promise that God will do this work in this life.

Now all the mistakes made in connection with the cleansing of the Spirit are like those we make in connection with the Body and Soul. Man begins at the circumference and attempts to work to the center by beginning upon the Body, and says, “Now I am going to reach the Spirit and Soul by working upon the Body.” God, on the contrary begins at the center, and works from the center to the circumference. God begins from within. Man begins from without.

It is vain to attempt to perfectly cleanse either the Body from disease, or Spirit from sin, by anything that you can do from without. Everything must be done from within. I ask your attention to this principle which is universally recognized even in natural science, that everything proceeds from the center to the circumference, and not from the circumference to the center. Throughout the Universe everything moves from the center to the circumference. All the bodies around the sun in this planetary system are all controlled by the great central sun; and that sun and all the suns throughout the Universe are revolving around some other great center, which cannot be other than the Center of Universal Power, the Throne of God. It is the same in every department of nature. All life proceeds from the center, not from without. This is a principle which is perfectly applicable to spiritual things.

❖ God begins, when He wants to cleanse man, not by looking at his tongue and feeling his pulse and shaking his head. But God begins by saying, “My son, give Me thy heart.” God begins by asking that man, His own child, will surrender his

Spirit and open his heart for the King of Glory to come in, so that the Holy Spirit shall take possession of the Spirit, and shall control, and by His own power flow through man's Spirit, Soul and Body and shall therefore cleanse man wholly. Then the Holy Spirit shall purify, shall quicken, and shall make to live every part of the spiritual, psychical, and physical nature of man, until the whole work began from the center shall go out to the utmost circumference, and man's whole being shall be controlled and purified by God. This is the prayer of the apostle. This is the declaration of the apostle. That God "will do it," by the eternal Spirit who has "called" us.

Christ himself said that His work was to be succeeded by a still greater work. He said that the Eternal Father lived, and had predestined Him, the Eternal Son, to come and fulfill all the Eternal Will, and by His own sacrifice work out a redemption for Spirit, Soul and Body. But that redemption was not to be worked out fully by the agency of the Son of God. That redemption was provided by the Atoning Sacrifice of the Son of God, but was worked out by the agency of the Holy Ghost. Christ himself declared that He, the Christ, had come down to this earth in man's form, that He might show us how "by the Spirit of God," the Son of Man could work out human redemption by indwelling "power of the Holy Spirit.

The Lord Jesus Christ declared "I can of myself do nothing," and He also said, "The words that I speak unto you, I speak not of myself, but the Father that dwelleth in me He doeth the works." He was raised from the dead "by the Spirit," and that same Spirit that dwelt in Him is to dwell in us. He declared that His atoning sacrifice, his resurrection and re-ascension into heaven, were all for the purpose of preparing the way of the Holy Ghost that He might come out "upon all flesh." The Holy Spirit descended upon those at Pentecost, filled their Spirits, filled their Souls, filled their bodies, filled their whole being until He fully possessed them. Jesus said at the great Feast of the Tabernacle, which is symbolical of God's tabernacling the flesh, "If any man thirst, let him come unto me and drink, as the scripture hath said, He that believeth on me out of his belly shall flow rivers of living water." Not only from the Spirit, but through the body of the believer shall flow rivers of living water. But this spake He of the Holy Spirit which was not yet come, because that Jesus was not yet glorified.

The disciples did not understand Jesus at that time, and for the most part the disciples do not understand Him now. For the most part, the power of the Holy Spirit is not understood. Jesus said, "He dwelleth *with* you but He shall be *in* you." What a difference in the conditions—the Holy Spirit *with* you, and the Holy Spirit *in* you! Supposing I had a little child here on this platform, and I hold it by my hand. I dwell *with* the child. It is very different to dwelling *in* the child. Suppose I take the child and dwell with him. Is not that one thing helpful to him? He feels stronger because I am with him. But what a difference there is between my dwelling *with* him and *in*. If I could take him, my 185 pounds weight and put it in him, he would be so much heavier, so much taller, and forty three inches broader in the chest. If I could put my brains and put my 47 years of thinking inside a ten year old boy, he would be transformed into a 57 year old boy, and a very different being from what he was before. You see at once the difference between *with* and *in*. Oh, the difference between the Holy Ghost dwelling with you and the Holy Ghost dwelling in you! Before He dwelt *in* Peter, that apostle was a boaster, a coward and a liar; but when He dwelt in Peter, he was transformed into a mighty apostle, and manifested humility, courage, truth, faith, hope and love, a very prince of men. You cannot be a coward, and have God in you. No man can fear who has God in him. There are no judges, nor legislatures, nor congresses, nor prisons, nor tortures, nor powers on earth or in hell, can make the man in whom God lives to fear. That is the thing which the world does not understand. That is the thing the church does not understand. But when the Spirit of God got into Peter, he understood it, and he went down from that upper room and was no coward. He went down and he stood there and he preached the gospel although he knew it would land him in prison. He stood and told them they were murderers and had cruelly slain the Prince of Life. He went on preaching, and gave up his life for Christ. That is the distinguishing characteristic of the Christians of the first century. They that knew that God dwelt *in* them. And who is He? The King of Glory. Who is this King of Glory? Who is this Spirit of Might and of Glory? The Spirit of the Father and Son who administers all the power of God. He is the Executive. It is He that saves. It is He that heals: it is He that sanctifies. It is He that quickens. It is He that carries out the

Will of the Eternal Father. Blessed be God, He has not left the Church or the world. So now you may see how entire sanctification is to be attained. It is attained *by the indwelling power* of the Spirit, our spirits being first submitted to God's Holy Spirit. If you will surrender your Body, the Holy Spirit will flow through your Spirits into every part of your Souls: for that was the promise of God by the prophet Joel, the promise of the Holy Ghost when He said in the last verse of the prophet, "*For I will cleanse their blood that I have not cleansed, for the Lord dwelleth in Zion.*"

The Spirit of God will flow through every part, and so Paul teaches what Christ affirmed on the day of the Feast of Tabernacles, that the Body shares in this redemptive power, that the Body was designed to be "an habitation for God through the Spirit," a temple of the Holy Ghost." Hence God demands the sanctification of your Spirit, your Soul and your Body; and if you will consecrate your being to God, then God will take possession of that which you consecrate and He will sanctify it, but the consecration must be complete. God will not take possession of the imperfectly consecrated being. God will not enter into it. Multitudes of Christians today say they are *saved*; but they are not consecrated, and, therefore, are not sanctified. The Holy Ghost does not live in them at all. The apostle Paul when he reached Ephesus found a number of the disciples and he said unto them, "Have ye received the Holy Ghost since ye believed?" And their answer was, No, "We have not so much as heard whether there be any Holy Ghost." "And he said unto them, unto what then were ye baptized?" And they said, "Unto John's baptism." He said, you have not been baptized with the baptism of Christ. You must be baptized in the name of the Lord Jesus. And so he baptized them "in the name of the Lord Jesus Christ," and as Christ commanded into the name of the Father, Son and the Holy Ghost—a triune baptism into the name of a Triune God. He laid hands upon them that they might receive the Holy Ghost; and through his hands the Holy Ghost did enter into them.

I will say now that this leads to a question that I am not going to shrink, as to the exact means of the communication of the Holy Ghost.

\* Now I want to be perfectly clear in what I say. There were two occasions on which the Holy Ghost came without

any laying on of hands of man whatever. At Pentecost in the upper room at Jerusalem and at Caesarea, in the house of Cornelius. In the first case it was to establish the Christian Church amongst the Jews, and in the second amongst the Gentiles. In the first case they were engaged in prayer, and in the second Peter was preaching the Word—there was just so much of human agency in both cases, as is contained in faithful prayer and preaching. These were the only instances in which the Holy Ghost is ever shown to have come in any other way than by the laying on of hands; because if you will read the scriptures dilligently, you will see that the gifts of the Holy Ghost were gifts to the whole Church; but they were communicated through apostles or men bearing apostolic commissions, men upon whom the Holy Ghost had come, such as Timothy or Titus.

I call your attention to these facts.

First, you see clearly that in Samaria when Phillip preached and multitudes were healed, yet the Holy Ghost did not come: “for as yet he was fallen upon none of them.” This was the condition of the work when the apostles Peter and John were sent down by the apostles from Jerusalem to Samaria. (Acts 8:14-17.) There were many among them who had been healed and blessed, but the Holy Ghost had not come upon any of them. He was with them, but He was not in them. “Then laid they their hands upon them and they received the Holy Ghost.

So also in Ephesus—Acts 19: 6-7—“And when Paul had laid his hands on them; the Holy Ghost came on them, and they spake with tongues and prophesied. And all the men were about twelve.” This indicates that this gift of the Holy Ghost, although there were exceptions on the Day of Pentecost and at Caesarea, Palestina, was conferred upon prepared persons originally by the laying on of hands.

I am bound to make that admission. I am bound not to shrink from dealing with that question. I am going to shirk nothing, God help me. I shall tell you, not what I think, but what God says, what God thinks. And I do not care whether it fits in with modern theology or not. Sometime people say this is not Methodist doctrine, or Lutheran doctrine or Baptist or some other denominational doctrine. So much the worse then for those doctrines. One thing is certain, I will preach Bible doctrine only, God helping me. I am not going

to fit my doctrine to fit the church. The only place for many modern doctrines is in some "misfit parlors."

At the same time I do not hesitate to say that God is not limited, and while I declare that these are the facts as to the laying on of hands, I am not going to limit God, because I believe, as the Holy Ghost came upon the people when Peter was preaching the word, I do believe that while I am preaching the word here to-day, the same Holy Ghost might come upon every one of you. I am not going to limit God.

The important point for you and me is this,  
ARE WE WILLING TO LET THE HOLY GHOST NOT ONLY BE WITH  
US, BUT IN US?

When God comes in He is going to take entire possession. Brothers you do not have a dollar in the world. Your money is God's. When God takes possession of man's Spirit, of man's Soul, of man's Body, He takes entire possession of that man's property. When God is in possession, everything belongs to God, and the distinguishing characteristic of the primitive Church was this, that none of them said that anything he possessed was his own.

The moment that the Holy Ghost takes possession, I have nothing, it is God's. I have no possession of myself. I am God's.

I realize that to-day in speaking to you. I realize that always in praying with you, and for you. I realize this, that the life and power of God, the Holy Spirit, through my Spirit, my Soul, my Body, is the only power that can be effectual either through my lips in preaching, or my hands in the act of healing. I am consecrated to God, and God has the power over me and the responsibility for me. So long as I am consecrated to Him, while He maintains my individuality and speaks through me, not neglecting my peculiar organism, yet it is the Holy Ghost that is in possession. The same Holy Spirit that spoke through Matthew, Mark, Luke and John and and through Paul and Barnabas. He needs living human agents to-day as much, perhaps even more, than He did nineteen centuries ago.

The Holy Spirit may be likened to a number of musical instruments. Say, that I have before me now, a bass instrument, a flageolet, a cornet and a flute. And now I take them up one by one and breathe into them. From the first I get a deep bass. From the flageolet a sweet, lovely sound. From

the shrill cornet I call men to battle; and then I take the flute and breathe through it a sound which is low and sweet. But it is the same breath that breathes through each instrument. So it is with the differing organizations of men of God. The Holy Spirit takes possession of each, and uses their peculiar organizations to manifest God's glory and promote His work. He uses Martin Luther to strike blows that resound throughout the world. And he uses the organization of a John who leans upon the heart of the Redeemer and tells the sweet story of His love. But it is the same Spirit that breathes through each. God needs all these instruments. All power and all blessing and every divine gift we possess to-day comes to us in the Holy Ghost, and it is He who must control us, cleanse us and sanctify us. Hence this great prayer, "I pray God your whole Spirit and Soul and Body be preserved entire without blame until the coming of our Lord Jesus Christ." Hence you see, if any are sick He heals. How can I be "entire" if my body is sick. I praise God for what I personally and continually realize. How could I to-day stand, after the continuous toils of months and years; but for the indwelling presence and power of the Holy Spirit? I have preached from ten to twenty-five times in the week, have prayed for about 1500 sick people individually every week on the average for the twelve last months, have conducted a correspondence consisting of ten thousand letters per year, and by His grace I stand here to-day without any physical weariness whatever. Why? Because the God that cleansed my Spirit, keeps my Body clean and endues me with His power, and makes my Body His instrument. Unless I were healed and divinely kept, I could not be this instrument.

I feel that the time is not far off when somewhere in some earthly Zion of God's, we can gather together a people that will be absolutely fearless of what any man thinks, and will let God think in them and for them. Then we will have men in whom all the gifts of the Holy Ghost will dwell.

That leads me up to the subject for next Lord's Day afternoon, namely the "Gifts of Healings, a Present Day Reality."

Brothers and Sisters, Chicago is a city through which we can reach the world. It is a city where we find representatives of every nation. I have the one great desire that Christ may be glorified, and that the Eternal Father may be glorified in Him through the Eternal Spirit, in accordance with

His great prayer in John 17. I believe that Christ has been "given power over all flesh," and that this "power" will be manifested in the giving of "eternal life" to as many as the Father has given to Him. That "life" must be manifested in every part of the being saved. And my constant prayer is therefore, that the Holy Spirit who has called you, beloved, may dwell within your Spirits, and control every animal power and passion and that you be pure, and kept so, by the power of God. "Faithful is He that calleth you who also will do it."

Brothers and Sisters, I believe that God will raise up in this city an exceeding great army of redeemed men and women, and when that time comes, I tell you there will go out such a power as will shake the powers of the upper air and shake the powers of hell in this city and in every land beneath God's sun. God hasten that time when the power of God will be manifested as it has never been seen at any time before.

Brothers and Sisters are you willing to give up Spirit, Soul and Body unto Him. If you are the Holy Ghost will cleanse your Spirit, will cleanse your Soul, will cleanse your Body, and will make you a part of that mighty army.

"Brothers and Sisters, if you are willing to make a real and entire consecration to God, bow your heads and think over that question. Let each one ask: (*The Whole Congregation Bow in Prayer.*) *Am I willing to make an entire consecration to God of my Spirit, my Soul, my Body, and my whole being? Am I willing to lay upon Thine altar for Thy service, all my talents, all my lands, and all my money, and henceforth to say it is no longer mine. It is Thine, O Lord?* Help us our Father to answer these questions? Christ is demanding the answer now.

Brothers and Sisters, every one of you who desires to make that consecration, stand to your feet and make it! [In a moment almost the entire assembly stood, eager to make the Consecration. It was a most impressive sight.]

Dr Dowie continued:—Oh, does it not shake the powers of hell to see such a scene as this. Brothers and Sisters, answer me. Are you willing to make an entire consecration of Spirit, Soul and Body and all your possessions to God? (Yes) Then make it now. [Those standing then repeated the following prayer clause by clause following Dr. Dowie.] My God and Father, I am Thine. Redeemed by the blood of Christ, I come to make my consecration to Thee. I want to make it



entirely, Spirit, Soul and Body. Take my Spirit, take my Soul, take my Body, take my time, take my earthly store, take my powers, let them all be Thine, they shall be no longer mine, and possess me by Thy Holy Spirit, cleansing me, for Jesus sake. Help me now to do right, to maintain this consecration in the face of all opposition, to make it real and practical and continual for Jesus' sake. Make me a winner of souls, make me a helper of the helpless. Make me a comforter of the sorrowing, make me a strengthener of the weak, make me in every hour of every day a servant of the most high God for Jesus sake, Amen.

#### REJOICINGS.

Dr. Dowie said.—Brothers and Sisters such a consecration from so many hundreds makes my heart so inexpressibly happy that I cannot find words in which to express it, and dare not let my happiness find vent. I could not control myself. Let it find expression in your lives and in building up Zion. God grant it. God grant it for Jesus sake.

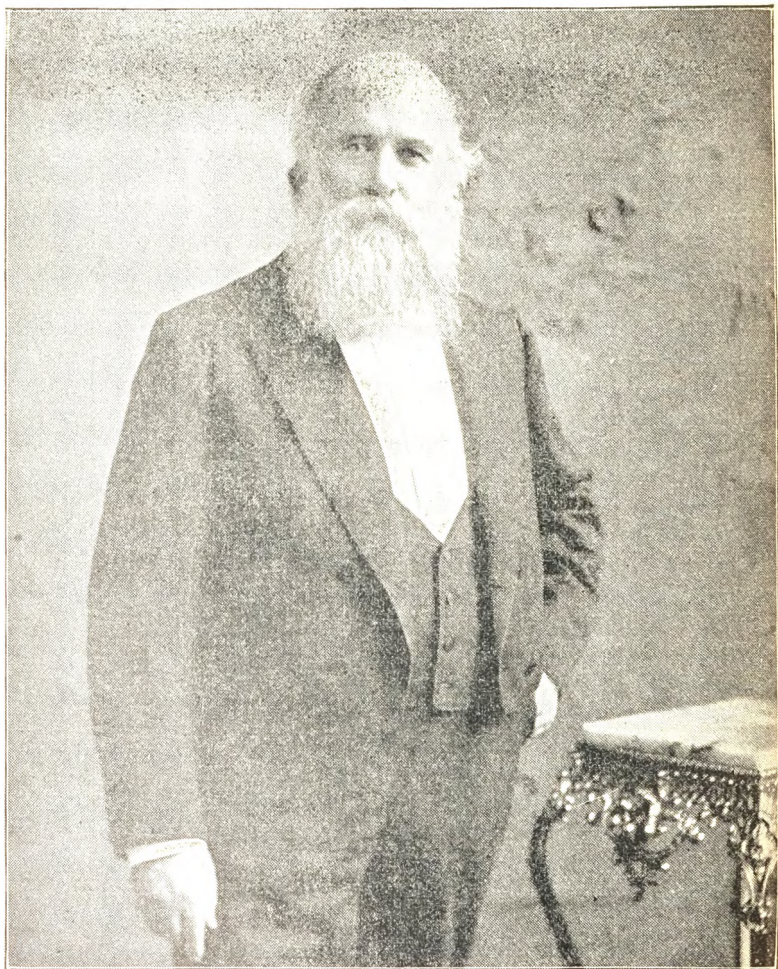
#### CLOSING PRAYER.

Father in Heaven we thank Thee for the repetition, the joyful repetition of the vows that we shall be wholly Thine. O God if we but carry out these vows and carry them into the work shop, into the counting house, into the drawing room and kitchen, into every part of our daily life, and let it be seen not by words only but by our whole life that we belong to God, what a power it will be in this city. Take us, make us just what Thou dost want us to be, and if Thou dost want these people and those outside who are in sympathy with us to build up on the borders of this great city, some place where the multitudes can hear a full and free gospel, then God help us to do it for Jesus sake.

After singing the Doxology the following Benediction was uttered.

#### BENEDICTION.

And now, beloved, abstain from all appearance of evil. And the very God of Peace Himself sanctify you wholly; and I pray God your whole Spirit, and Soul, and Body, be preserved entire without blame, unto the Coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it. The Grace of our Lord Jesus, the Love of God, the Eternal Father, the fellowship of the Holy Ghost, the Eternal Comforter, one Eternal God, abide in you, bless you, keep you, and all the Israel of God everywhere, forever. Amen.



John Alex. Lowie

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Delivered in Zion Tabernacle, July 10, 1898. The facts regarding some business transactions in 1890 are told, the attempt to extort money is exposed, and the large audience who listened to the address, gave an enthusiastic verdict in Dr. Dowie's favor.

**General Overseer of the Christian Catholic Church.** A beautiful engraving from a recent life-size photograph of the Rev. John Alex. Dowie.

Printed on heavy coated paper, suitable for framing, and mailed in tubes specially prepared to avoid injury while in transit. Price, ten cents.

**He Is Just The Same To-Day.** 12 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for \$1.25, 1000 for \$10.

This tract is No. 2 of the Divine Healing Series, and many hundreds of thousands of copies of it have been issued. It also has been reprinted in other countries and translated into several European languages by writers in religious papers, especially in Germany and France. It contains the Story of the beginning of Dr. Dowie's Ministry of Healing in 1876, and describes in detail what was probably the first occasion in which God used him in the exercise of Gifts of Healings. It has been greatly used of God to the blessing of many, and in its new form will doubtless be blessed to multitudes.

German and Danish editions are also published at the same price.

An edition in smaller type, of suitable size for enclosure in an envelope without folding, at one-half the prices named above.

**How I Came to Speak for Jesus:** by Mrs. Dowie. 12 pp. with portrait of Author. No. 3. Divine Healing Series. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for a \$1.25, 1000 for \$10.

An interesting reminiscence of the beginning of Mrs. Dowie's public work in 1883, with a brief account of several remarkable cases of healing.

**How to Pray.** 32 pp. with portrait of author. A sermon delivered in Zion Tabernacle, Chicago, on Lord's Day, May 24th, 1896. Price 5 cents, 12 for 50 cents, 100 for \$4.

This Sermon, as published in the LEAVES OF HEALING, has been greatly blessed of God, and it is hoped that in its present form its field of usefulness will be still more widely extended.

**"I Will."** An Address on Divine Healing with Answer to Questions. 48 pp., with Portrait of author. Price five cents, 12 for 50 cents, 100 for \$4.

This address was delivered at a conference with Mennonites, at the Railway School-house, near Pekin, Illinois, May 14, 1897. It presents the truths regarding Divine Healing in clear simple words, and at its close Dr. Dowie answered the questions asked by the audience and these questions and answers are included in the report.

**"If It Be Thy Will."** 16 pp. with portrait of author. Price two cents, 15 for 25 cents, 50 for 75 cents. 100 for \$1.25, 1000 for \$10.

This Tract is No. 1 of the Divine Healing Series, and was printed some years ago in LEAVES OF HEALING. It is called for from all parts of the world, and has been widely used of God in removing difficulties from the minds of earnest Christians who had erred concerning God's willingness to heal. It has lead to the healing of many.

A Norwegian edition is also published at the same price.

**Ingersoll Exposed.** 32 pp. with portrait of author. Price five c. 12 for 50 cents, 100 for \$4.

This pamphlet contains a Lecture which was originally delivered at the Auditorium, Chicago, to an audience of over 5,000 persons and attracted widespread attention.

In this tract the arguments of Ingersoll are not only controverted, but the exposure is supported by such an array of facts as must seem marvelous to one unacquainted with Dr. Dowie's ministry.

We strongly recommend it to all who have been injured by Ingersollian Infidelity, and to Christians who doubt God's willingness to heal.

**Jesus the Healer.** 16 pp. With Portrait of Author. Price 2 cents, 15 for 25 cents; 50 for 75 cents; 100 for \$1.25; 1,000 for \$10.

The first sermon of the six months series preached by the Rev. John Alex. Dowie, in the Chicago Auditorium, beginning Oct. 27, 1896. The spacious building, with the exception of the upper and almost inaccessible galleries was filled to its utmost capacity to hear the Gospel of the Glory of God.

**Job's Boils: or Objections to Divine Healing Considered.**

32 pp., with portrait of author, Do You Know God's Way of Healing, etc. Price five cents, 12 for 50 cents, 100 for \$4.

An address delivered at the afternoon service of Zion Tabernacle, Chicago, March 24th, 1895, and published in the LEAVES OF HEALING. The difference between *permission* and *commission* is clearly shown, and the general objections to Divine Healing are fully considered.

**Leaves of Healing.** A Weekly paper for the Extension of the Kingdom of God. Edited by Rev. John Alex. Dowie.

\$2 will bring to you the weekly visits of "The Little White Dove" for a year. \$0.75 will send it to a friend for fifteen weeks. \$1.25 will send it for six months. \$1.50 will send it to your minister, or to a Y. M. C. A., or to a public Reading Room, for a whole year. We offer no premiums, except the premium of doing good. We receive no advertisements and print no commercial lies or cheating enticements of unscrupulous thieves. LEAVES OF HEALING are Zion on wings, and we keep out everything that would distract the reader's mind from all except the Extension of the Kingdom of God, for which alone it exists. If we cannot send forth our Little White Dove without soiling its wings with the smoke of the factory and the dirt of the wrangling market place, or compelling it to utter the screaming cries of the business vultures, in the ears of our readers, then we shall keep our Dove at home.

**Leaves of Healing. Vol. I, 1894-5.** First annual volume of the

New Series. 832 pp. \$3.50.

It contains 832 pages of broad double columns, printed on fine enameled book paper, with large numbers of full page and cabinet photo-engraved pictures, illustrating descriptive article of the various institutions connected with Zion Tabernacle, the Divine Healing Homes, etc., and a long series of selected cases under the heading of "God's Witnesses to Divine Healing." It also contains *verbatim* reports of many hundreds of healings and of Dr. Dowie's lectures and sermons and full accounts of the long Persecution from which the work has come forth in triumph. The volume is handsomely bound, with gold lettered title on front page and has a carefully prepared index and full page frontispiece of the Editor and his family. This volume is one of great value, and a mine of golden facts and teachings concerning the Full Gospel and the Miracles of Love and Power which are attending it.

**Leaves of Healing, Vol. II, 1895-6.** Second annual volume of the New Series. 832 pp. \$3.50

This volume contains valuable material that in any other form would cost many times its price. The full reports of the wonderful meetings held in the Chicago Auditorium during six months, with large and enthusiastic audiences, are alone worth the price of the volume. There are also full reports of the Services on Lord's Day in Zion Tabernacle, Testimonies of Many Witnesses to the Power of the Lord to Save and Heal, with fine illustrations, and a very complete and well arranged index. With Vol. I it gives a very complete record of "Zion's Onward Movement" during the last two years, and in a form that makes it easy of access.

**Leaves of Healing, Vol. III, 1896-7.** Third Annual volume of the New Series, xx-832 pp. \$3.50.

This volume records many important steps in Zion's Onward Movement. The Opening of the Present Zion Tabernacle, which was attended by 8,000 persons on the first Lord's Day. The first Annual Conference of the Christian Catholic Church, and also many glorious gatherings at which the full gospel has been preached. The Ordination of six Elders, the reception of great numbers of members, and the baptism of 818 believers in seven months.

The testimony to Divine Healing is very complete, pictures of 27 witnesses being published and hundreds of others being given with full addresses and minute details. No less than 131 different kinds of disease, etc., are mentioned by these witnesses, who tell of their wonderful deliverance through our Lord Jesus Christ.

**Leaves of Healing, Vol. IV, 1897-8.** Fourth Annual volume of the New Series, xxiv-1012 pp. \$3.50.

In addition to the reports of the services in Zion Tabernacle, and a wealth of testimony to the power of Jesus Christ to save, heal and cleanse those who obey God's gracious laws, this volume records Zion's onward movement on the different lines which God's providence has already made plain. The opening by the General Overseer of several missions outside of Chicago. The Baptism of 2,829 Believers since March 14, 1897. The ordination of 28 additional Elders, Evangelists, Deacons and Deaconesses. The message to the first six of Zion's Seventies, and the message which they carry.

**Like a Shepherd.** 16 pp. With Portrait of Author. Price 2 cents. 15 for 25 cents; 50 for 75 cents; 100 for \$1.25; 1,000 for \$10.

A sermon by the Rev. John Alex. Dowie, delivered in Zion Tabernacle, Chicago, Nov. 1, 1896, from the text, "He shall feed His flock like a Shepherd." The author clearly shows the difference between the false shepherds described in the 34th chapter of Ezekiel, and the True Shepherd described in the 40th chapter of Isaiah.

**Organization of the Christian Catholic Church.** Containing *verbatim* reports of the two General Conferences of Jan. 22 and Feb. 5, and Formation of Church on Feb 22, 1896. 100 pp. with portrait of Dr. Dowie. Ten cents per copy, 12 copies for \$1., 100 copies for \$8.

This pamphlet puts in convenient form for reference the entire proceedings which resulted in the organization of the Christian Catholic Church. It will be valuable to all who have received a full gospel, and to all who desire to receive a full gospel.

**Our Second Year's Harvest.** 180 pp. Twenty-five cents per copy (30 cents postpaid); 10 copies postpaid, \$2.25.

Being a brief record of year of Divine Healing Missions, on the Pacific Coast of America, in California, Oregon, Washington and British Columbia, conducted by the REV. JOHN ALEX. DOWIE and MRS. DOWIE, with an appendix containing F. rewell Addresses, and a full report of the First General Convention of the Divine Healing Association.

**Permission and Commission.** "Whom the Lord Loveth He Chasteneth," Paul's Thorn in the Flesh, and Answers to other Difficulties and Objections to Divine Healing. 32 pp. with portrait of Author. Price five cents, 12 for 50 cents, 100 for \$4.

A Sermon delivered in Zion Tabernacle, Chicago, on the afternoon of Lord's Day, May 12, 1896. The LEAVES OF HEALING in which it was first published, have been in great demand, and we trust its field of usefulness may be increased in its present form.

**Reasonings for Enquirers Concerning Divine Healing Teaching.** 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.

A sermon delivered in Zion Tabernacle, Chicago, on Lord's Day afternoon, Sept. 20, 1896, unfolding the teaching of the Bible regarding Divine Healing.

**Redemption Draweth Nigh.** 32 pp. With Portrait of Author. Price 5 cents, 12 for 50 cents.

A sermon by the Rev. John Alex. Dowie, delivered in Zion Tabernacle, Chicago, April 4, 1897. The Kingdom of God and the glorious results was fully shown, and at the close the large audience by rising testified to their desire to be redeemed, spirit, soul and body.

**Reply to Dr. Hillis.** 32 pp. With Portrait of Author. Price 5 Cents, 12 for 50 cents, 100 for \$4.

A sermon by the Rev. John Alex. Dowie, delivered in Zion Tabernacle, Chicago, Nov. 29, 1896, from the text, "Ye do err, not knowing the scripture, nor the power of God." Dr. Hillis took as his text an alleged quotation from the book of Ecclesiasticus.

**Reply to Ingersoll's Lecture on Truth.** 32 pp. With Portrait of Author. Price 5 cents, 12 for 50 cents.

A sermon by the Rev. John Alex. Dowie, delivered in Zion Tabernacle, Chicago, March 21, 1897. The Truth as exemplified in the Lord Jesus Christ is clearly shown, and the word spoken was confirmed by signs following.

**Sanctification of Spirit, Soul and Body.** 48 pp. With Portrait of Author. Price 5 cents, 12 for 50 cents.

A sermon by the Rev. John Alex. Dowie, delivered in Zion Tabernacle, Chicago, Feb. 10, 1895. The same subject was also considered in a series of Wednesday evening lectures in the spring of 1897. God's gracious provision for all the needs of the three-fold nature of man is clearly shown.

**Satan the Defiler.** 16 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for \$1.25, 1,000 for \$10.

A sermon delivered in the Auditorium, Chicago, November 3rd, 1895, showing that it is impossible for God to communicate disease, and giving the true exposition of "Whom the Lord loveth He chasteneth," and other similar texts.

**Secret Societies: the Foes of God, Home, Church and State.**

96 pp. With Portrait of Author. Price 10 cents, 12 copies for \$1, 100 copies for \$8.

A sermon by the Rev. John Alex. Dowie, delivered in Zion Tabernacle May 23, 1897, accompanied by the testimony of Past Master Edmond Ronayne, who came out of Keystone Lodge 639, A. F. & A. M., and the testimonies of many others who came out of various Secret Societies, when they became acquainted with the Lord.

**Souvenir of Zion,** 96 pp. and cover. Beautifully Illustrated. 25 cents per copy (30 cents postpaid); 10 copies postpaid, \$2.25.

A description of the Christian, Temperance and Divine Healing Home, corner of Michigan Avenue and Twelfth Street, Chicago. Beautiful, full-page, half-tone illustrations, with accompanying notes, give an excellent idea of the character of Zion.

**Talks with Ministers.** 32 pp. Five cents per Copy. Six cents postpaid. 50 copies postpaid, \$2.

Being two addresses on Divine Healing, delivered by the Rev. John Alex. Dowie and Mrs. Dowie, by invitation of the Congregational Club, at their meeting held in the parlors of the Y. M. C. A., San Francisco, on Monday, Dec. 17, 1888.

**The Christian Ordinance of Baptism by Triune Immersion.**

A Sermon delivered in Zion Tabernacle 1892, on Lord's Day, May 10, 1896. 32 pp. with Author's portrait. Price 5 cents, 12 for 50 cents, 100 for \$4.

This Sermon presents in a clear, forcible manner, the command and example of Baptism as revealed in the Scriptures, with an interesting account of Dr. Dowie's personal experience.

**The Man of Sin Revealed; or, An Exposure of the Blasphemous claim of the Pope of Rome to be the Infallible Head of the Church of our Lord Jesus Christ.** 32 pp. with Author's portrait. 5 cents.

A clear and exhaustive treatise, showing the unfounded claims of the Pope by quotations from reliable authorities, and how the word of the Lord reveals and rebukes the Man of Sin.

**The Press: The Tree of Good and Evil.** 32 pp. Price 5 cents, 12 for 50 cents. 100 for \$4.

A Sermon delivered in Zion Tabernacle Dec. 10, 1897. There is no good thing that the devil does not pervert. The Daily Press must be captured for God.

**Tobacco: Satan's Consuming Fire, and Its Allies.** 24 pp. 5 cents per copy. 12 for 50 cents. 100 copies \$4.

The prelude of this address, contains among other items of interest, an incident showing the evil influences of secret societies. The address itself is a terrible arraignment of those who have so defiled themselves with Tobacco as to merit the name of "Stunkpots," and "Spewing Buzzards."

**What Should a Christian Do When Sick? What Constitutes an Elder?** 20 pp., with portrait of author. Price, five cents, 12 for 50 cents, 100 for \$4.

A sermon delivered by the Rev. John Alex. Dowie, in Zion Tabernacle, Chicago, July 11, 1897, containing many plain and practical instructions respecting the proper obedience of a Christian to the commands of God.

**Ye Are Come Unto Mount Zion.** 32 pp. Price 5 cents. 12 for 50c. 100 for \$4.

A Sermon delivered in Zion Tabernacle, 1621-1633 Michigan Ave., Chicago, June 5, 1898. The city of the Living God is as real a city on earth as the city is in Heaven.

This tract also contains the morning sermon delivered in Zion Tabernacle May 22, 1898, "Will a Man Rob God?" The blessing which accompanies giving tithes and offerings is shown, and the curse which follows withholding them.

**“You Dirty Boy!”** With Some Remarks on Dining With the Doctors. 52 pp. Five cents per copy. 12 for 50 cents. 100 copies \$4.

A sermon delivered in Zion Tabernacle, Chicago, on Lord's Day, Oct. 10, 1897, in which Dr. Henson's false and malicious attack was fearlessly met, and the silly conduct of the Physicians' Club of Chicago was fully exposed.

**Zion's Answer to the Messengers of the Nations.** 32 pp. and cover, with author's portrait. Price 5 cents, 12 for 50 cents, 100 for \$4.

This sermon was delivered in Zion Tabernacle, Chicago, Lord's Day, September 13, 1896. The prelude published with it gives several interesting Testimonies concerning the power of the Lord to save and to heal.

**Zion's Protest Against Swine's Flesh as a Disease Producer.** 36 pp. Five cents per copy. 12 for 50 cents. 100 copies \$4.

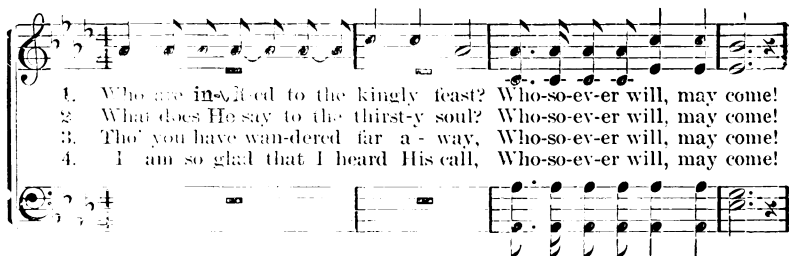
A sermon delivered by Dr. Dowie in Zion Tabernacle, Chicago, Dec. 12, 1897, with introduction by the author, and confirmatory testimony by competent witnesses.

## “Whosoever Will.”

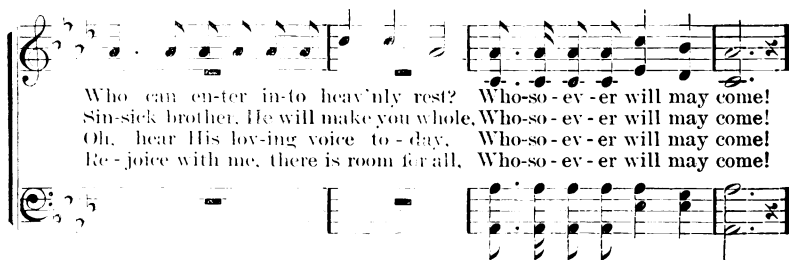
F. A. G.

Rev. 22: 17.

F. A. GRAVES.

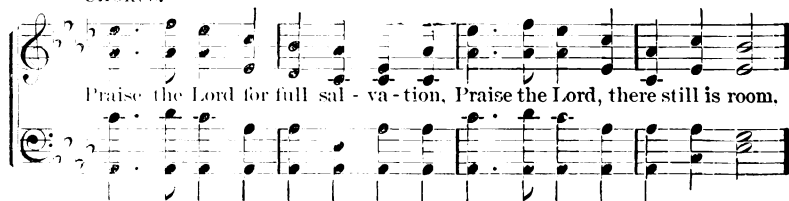


1. Who are in-vi-ted to the king-ly feast? Who-so-ev-er will, may come!  
 2. What does He say to the thirst-y soul? Who-so-ev-er will, may come!  
 3. Tho' you have wan-dered far a-way, Who-so-ev-er will, may come!  
 4. I am so glad that I heard His call, Who-so-ev-er will, may come!

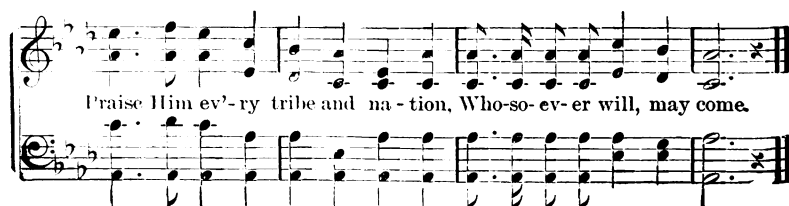


Who can en-ter in-to heav'n-ly rest? Who-so-ev-er will may come!  
 Sin-sick brother, He will make you whole, Who-so-ev-er will may come!  
 Oh, hear His lov-ing voice to-day, Who-so-ev-er will may come!  
 Re-joice with me, there is room for all, Who-so-ev-er will may come!

CHORUS.



Praise the Lord for full sal-va-tion, Praise the Lord, there still is room,



Praise Him ev'-ry tribe and na-tion, Who-so-ev-er will, may come.



## ISAIAH, CHAPTERS LIX AND LX.

**A**ND THE Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith Jehovah.

"As for Me, this is My covenant with them, saith Jehovah; My Spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out the mouth of thy seed, nor out of the mouth of thy seed's seed, saith Jehovah, from henceforth and for ever.

"Arise, shine; for thy light is come, and the glory of Jehovah is risen upon thee.

"For, behold, the darkness shall cover the earth, and gross darkness the people: but Jehovah shall arise upon thee, and His glory shall be seen upon thee.

"And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

"Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side.

"Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces [or, wealth] of the Gentiles shall come unto thee.

"The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of Jehovah.

"All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on Mine altar; and I will glorify the house of My glory.

"Who are these that fly as a cloud, and as the doves to their windows?

"Surely the isles shall wait for Me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of Jehovah thy God, and to the Holy One of Israel, because He hath glorified thee.

"And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in My wrath I smote thee, but in My favour have I had mercy on thee.

"Therefore thy gates shall be open continually: they shall not be shut day nor night; that men may bring unto thee the forces [or, wealth] of the Gentiles, and that their kings may be brought.

"For the nation and kingdom that will not serve thee shall perish: yea, those nations shall be utterly wasted.

"The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of My sanctuary; and I will make the place of My feet glorious.

"The sons also of them that afflicted thee shall come bending unto thee; all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee; The city of Jehovah, The Zion of the Holy One of Israel.

"Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations.

"Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I Jehovah am thy Saviour and thy Redeemer, the mighty One of Jacob.

"For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness."

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*The Big Four;" Cleveland, Cincinnati, Chicago and St. Louis Railway;*

*The Michigan Central Railway, with Eastern Terminals in New York and Boston.*

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# SOUVENIR OF ZION

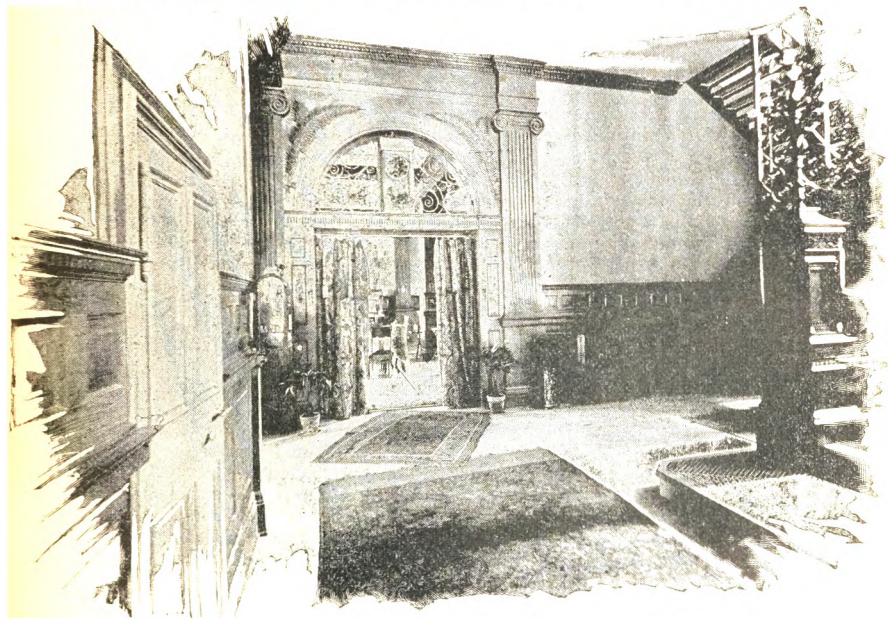
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## ISAIAH, CHAPTER XL.

**C**OMFORT ye, comfort ye My people, saith your God.

"Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of Jehovah's hand double for all her sins.

"The voice of him that crieth in the wilderness, Prepare ye the way of Jehovah, make straight in the desert a highway for our God.

"Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain:

"And the glory of Jehovah shall be revealed, and all flesh shall see it together: for the mouth of Jehovah hath spoken it.

"The voice said, Cry. And he said, What shall I cry? All flesh is grass, and the goodliness thereof is as the flower of the field:

"The grass withereth, the flower fadeth: Because the spirit of Jehovah bloweth upon it: surely the people is grass.

"The grass withereth, the flower fadeth: but the word of our God shall stand for ever.

"O Zion, that bringest good tidings, get thee up into the high mountain, O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid: say unto the cities of Judah, Behold your God!

"Behold, the Lord Jehovah will come with strong hand, and His arm shall rule for Him: behold, His reward is with Him and His work before Him.

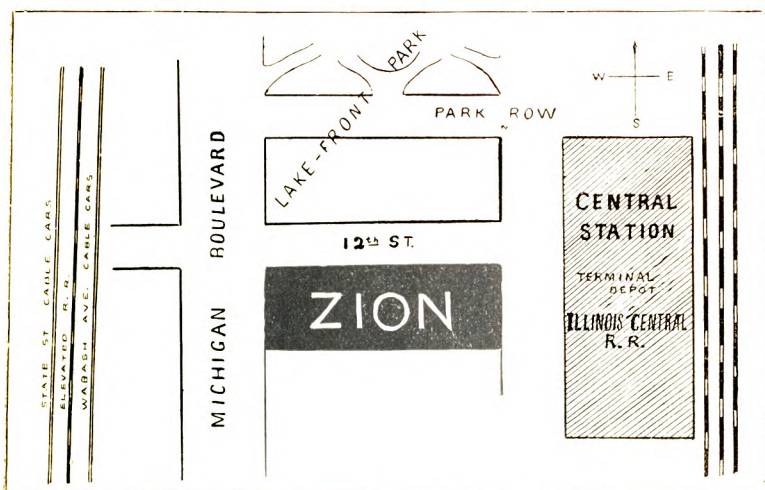
"He shall feed His flock like a shepherd: He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young."

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August 1897.

Vol. 1 No. 8.

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A VOICE FROM ZION.

# SECRET SOCIETIES

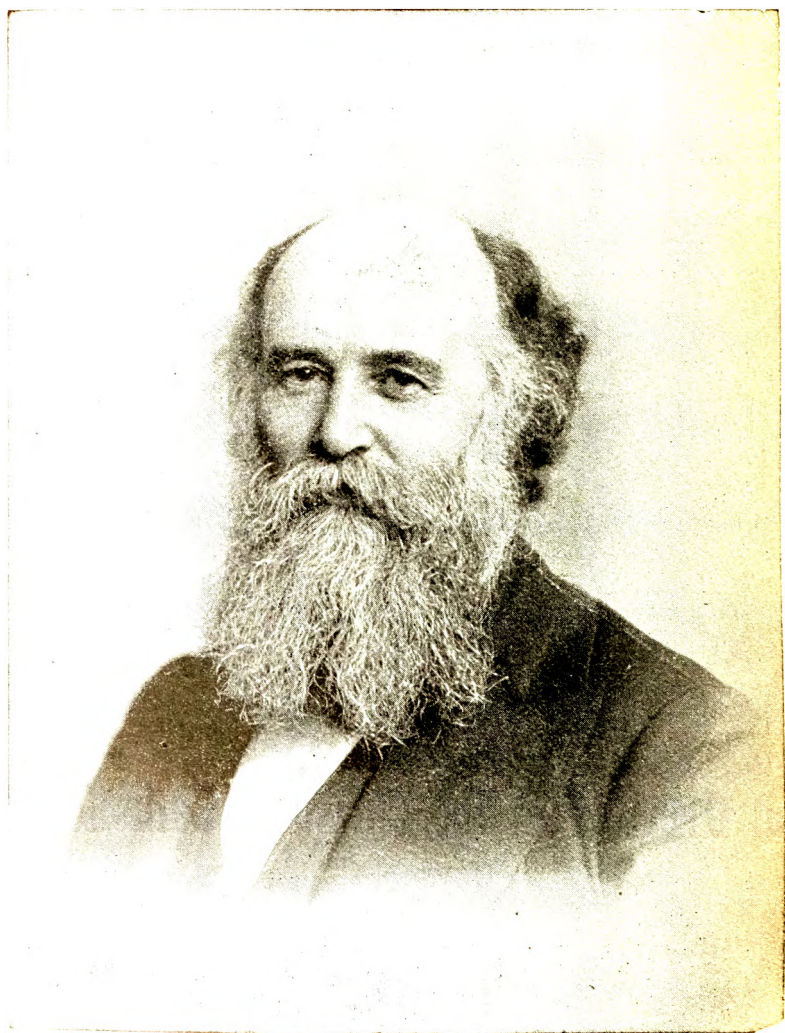
THE FOES OF  
GOD, HOME, CHURCH AND STATE.

BY THE

REV. JOHN ALEX. DOWIE

General Overseer of the Christian Catholic Church

CHICAGO:  
ZION PUBLISHING HOUSE,  
1207 MICHIGAN AVENUE.  
1897.



John Alex. Lewis



## SECRET SOCIETIES EXPOSED AND CONDEMNED.

The meeting was opened by Dr. Dowie, who, as soon as he came upon the platform, said:

Beloved friends, I wish you all a very bright and happy day. God has given us good weather, and I expect that we shall have much blessing, but the whole day's services are on a line so different to anything we have undertaken, that, while we feel we are guided by God in this matter, I have to ask you to pray I shall be specially and wisely directed to-day. When we have taken a new step in Zion's Onward Movement, I have always sung that song with you that we love so much. "We're Marching to Zion."

After singing this hymn, Dr. Dowie continued:

### SCRIPTURE LESSON.

First of all I wish to read to you this morning certain passages in the Word of God that will bear especially upon these matters before us to-day.

First a passage concerning the breaking of bad oaths: In the 5th chapter of the book of Leviticus at the 4th verse:

"Or if a soul swear, pronouncing with his lips, to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him—"

That is, if when he swears he makes a blunder, a mistake, does not know what he has committed himself to, then

"When he knoweth of it, then he shall be guilty in one of these.

"And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing:

"And he shall bring his trespass offering unto Jehovah for his sin which he hath sinned."

These words make it very plain that under the ancient dispensation when any of God's children had been led by the Evil One, to making a bad oath, even if it was concerning a good thing, when it was revealed to them that the thing was wrong, they were not only to confess it, but they were to confess their sin openly, and bring a trespass offering unto the Lord. And to-day, members of this Church especially, are going to make their confession, and their renunciation of these secret things, and an exposure of these bad vows.

The Word of God is abundantly clear in the Ancient Dispensation. This was not only permitted, but it was commanded.

I read to you now in the book of the prophet Isaiah in the 28th chapter, beginning at the 5th verse:

"In that day shall Jehovah of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of His people.

"And for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate."

Dr. Dowie then referred to the toast of Rev. F. H. Cummings, of Rochester, N. Y., at the banquet, just preceding the Masonic murder of Morgan. Mention was also made of this in the preceding number of LEAVES OF HEALING, page 491. He continued:

"But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment.

"For all tables are full of vomit and filthiness, so that there is no place clean."

What a sin this is in the 7th and 8th verses:

"Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts.

You must always keep at it teaching men. The only way to teach men is to keep at it.

"For precept must be upon precept, precept must be upon precept; line upon line, line upon line; here a little, and there a little.

That is what we try to do in Zion.

"For with stammering lips and another tongue will He speak to this people.

"To whom He said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing; yet they would not hear.

"But the word of Jehovah was unto them precept upon precept, precept upon precept, line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken.

"Wherefore hear the word of the Lord, ye scornful men, that rule this people which is in" Chicago.

It might very well be applied to those who are in Chicago.

"Wherefore hear the word of Jehovah, ye scornful men, that rule this people which is in Jerusalem

"To those ye have said—"

Now, I want to call your attention to this; for one of the most important things in the disclosures of to-day will be the disclosures connected with these death penalties. I know not how many of the Secret Societies have them, but I know of five. I know that the Masons have the death penalty; I know that the Orangemen have the death penalty; I know that the Clan-na-gael have the death penalty; that the Mafia, and the Chinese Highbinders have the death penalty.

Now they are, and especially the Masons, the foundation of the whole thing, and this morning we are going to read this word, and apply it not to Jerusalem, but to Chicago. (Amen.)

There is not any use fighting over these old battles in old Jerusalem ; we have got to fight them in Chicago. (Amen.) Ministers preach eloquent sermons about Paul fighting with beasts at Ephesus. I wish they would fight with beasts at Chicago. (Amen.)

Lots of beasts here to fight. There is the Roman beast and the Secret Society beast ; there is the tobacco beast and whiskey beast ; there are all kinds of dirty beasts roundabout Chicago—not to speak of the pig. (Laughter.)

Zion is out for this fight against beasts, you know that.

"Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves."

Now, I am going to make a charge to-day; it will be made too by those who are still better able to make it than I am. I will make it to-day, and I know it to be true, as well as they, that the Secret Orders, and especially the Freemasons, whom we will deal first with, are accustomed to this; they make these covenants with death and hell, and then when they are challenged with the facts, they make lies their refuge, and under falsehood they hide themselves.

"Therefore thus saith Jehovah God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not make haste."

Now, no man can say I have been in too great a hurry to hold this meeting; for it is the very first meeting of the kind I ever gave a Sabbath day up to in all my life; the first all day. I have never devoted even one sermon entirely to the matter of Secret Societies. I have been waiting and watching, and acquiring information, and getting my own convictions divinely established. I have not been in a hurry. I do not think we need to make haste.

"Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the water shall overflow the hiding place."

Sometimes the Masons try to take this passage and use it, but they misapply. They do not quote this next verse.

"And your covenant with death shall be disannulled, and your agreement with hell [with Sheol, with the grave] shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it.

"From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night: and it shall be a vexation only to understand the report."

Now a few words from the greatest of all teachers, our Lord Jesus Christ Himself.

In the Gospel according to St. Luke, in the 12th chapter:

"Are not five sparrows sold for two farthings, and not one of them is forgotten before God?"

"But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows."

"Also I say unto you, Whosoever shall confess Me before men, him shall the Son of Man also confess before the angels of God:

"But he that denieth Me before men shall be denied before the angels of God."

May God grant to-day that we shall be among the great company of those who confess God before men (Amen), and shall not be denied before the angels of God. Now, let us go to prayer.

Usually I bring into this Tabernacle a very large number of requests for prayers, but I committed them all to God in the silence of my own study this morning, desirous to economize time in the public services of this day, knowing that the time that is before us is all too short for what we want to do and say in it; therefore, I asked God to hear my cry alone in my room to-day for these hundreds of sick ones whose petitions are coming, thousands every week, from all parts of the world, not only sick in body, but sick in heart, seeking counsel and seeking health.

Now, this morning I want true prayer, for God's blessing. I know that the Spirit of God and Peace is going to rest upon this congregation. I know that the hush of the Sabbath calm will come into our hearts, and I want that every word that shall be spoken shall be spoken wisely.

I believe with all my heart that the most merciful thing to humanity in dealing with iniquity is to kill the snake, if you can, at one blow. I do not believe that it is a good thing to prolong agony, even when you are killing some of the devil's own manufacture. I think the thing is just to give it such hard blows that it shall be a dead thing forever. Do not imagine that we can do the whole business to-day, and that we are going to kill, through the whole of the United States, Secretism in one day. But, friends, it was only an old cow that kicked over a lamp, and the fire spread, and Chicago was burned up, and the whole beautiful city north of this point was entirely destroyed. Truth spreads like fire.

If a little fire could destroy a great city, I want to know what our God when He lights a fire to destroy iniquity—I want to know, if we are faithful, whether He is not able to destroy Secretism in a very short time. I believe He is. I believe

just as nations are going to be born into the kingdom of God in one day, so is evil going to be destroyed in a day. I believe this is a very important day.

Now, we are going to pray, and we are going to ask for the Spirit of Wisdom. There must be no exaggeration in what we say. It must be truthful. There must be no malice in what we say. We must speak truth in love. There must be nothing in what we say that shall not stand in the great day of judgment as true before God. Even in contending for the principle of mastery with Satan, Michael the Archangel does not bring a railing accusation against him, but said :

“The Lord rebuke thee.”

Now, what we want to-day is that God will rebuke this evil system, and we are not going to bring railing accusations. We are going to bring true accusations against it, accusations that shall be testified to by men who take their lives in their hands, and are counting not their lives dear unto them, to expose that which they know to be destructive to the cause of God, to the purity and strength of the Home, to the safety of the State, and to the extension of the Kingdom and the Church of God.

We know, and since these things are so, we have a right to say them.

Now, I am going to ask for prayer, and I am going to ask my good wife who has been my colleague, and who has been with me in many a hard fought battle, that at the beginning of this day she shall ask God for His grace.

“Come, let us worship and bow down ; let us kneel before Jehovah our Maker.”

After prayer by Mrs. Dowie, the Announcements were made and the Offering was received.

## TESTIMONIES AGAINST SECRET SOCIETIES.

### INVOCATION.

Let the words of our mouths, and the meditations of our hearts be acceptable in Thy sight, oh Lord, our strength, and our Redeemer.

I want the brethren who are around me to-day,—some sixty or seventy,—so far as time will permit, to tell the story of why they came out ; but we think it well to place in the fore front of the battle to-day an old veteran whose name is known in connection with this matter throughout the United States of America and the world.

I nearly every week speak at some length, concerning something that is given up [holding up a Masonic “lamb

skin,"] for instance, when an apron like this is given up—brother Ronayne knows it. I say, when week by week these badges and aprons and things are given up to me by my people, accompanied by letters, renouncing the various Orders with which they have been connected, we usually speak about them. It is a part of the work of Zion; it is a part of the work of the Church to destroy the works of the devil, and as we put our trophies on the walls of what God has done in healing people, we also put these trophies on the walls. [Pointing to the rear wall, covered with "trophies."] Yon five-pointed star is entirely composed of Masonic and other emblems that have been given up, and diplomas of all kinds. [Pointing to the rear of the platform.] We have got a whole table-full here on this platform. [Pointing to it.]

I was speaking thus the other day and announcing this meeting when a 32d degree Mason who was sitting by a friend of mine said, "Dr. Dowie promises that Masons will go and reveal the secrets of the order, but," he said, "he is mistaken. They won't do it. There was one man that did it in this city," he said, "and he wrote some books on the subject, but I tell you the Masons took good care of him, and nobody else knows where to find him." He mentioned the name of that man. Was it Edmund Ronayne?

Mr. Dresser:— "It was Edmund Ronayne."

Dr. Dowie:— And he was a 32d degree Mason that told you he had disappeared?

Mr. Dresser:— "Yes, sir. He said he couldn't be found."

Dr. Dowie:— Couldn't be found. [Turning to his right where Edmund Ronayne was seated.] Well Edmund Ronayne, let us see you. (Applause and laughter.)

Now, I will tell you, we will all be found too after we have made the exposure. Our brother, Ronayne, has got the floor for half an hour, and, perhaps, a minute or two more, but not much. (Laughter.)

I do not know what he is going to say, because I never was a Freemason. He will be entirely and personally responsible for his own assertions as to facts, his own reasonings thereon, and his own deductions therefrom; and we will publish what he says with that distinct understanding.

The Lord bless him.

EXPOSE OF FREE MASONRY BY AN EX-WORSHIPFUL MASTER OF  
A CHICAGO LODGE.

Mr. Ronayne said,

"Dear friends: Christian friends, and those in this audi-

ence this morning who are Masons or Odd Fellows: I am very glad of this opportunity once more to give my testimony against Freemasonry. I would not for a moment stand upon this platform to say one reproachful word against my former brother Masons. I have no quarrel whatever with them. They do not deserve it from me, and hence I have always taken care, from the very beginning, in 1875, never to say one word of disrespect against those who were associated with me in the Masonic Fraternity.

“Now, I make a distinction right here connected with another system. Masonry could not keep me, any more than Popery was able to keep me. (Amen. Praise the Lord.) I want to make a distinction between my opposition to Popery, and the opposition that I manifest towards Masonry.

“I have no faith whatever in individual Roman Catholics; I have in individual Masons. Individual Roman Catholics, led by a foreign potentate and prince, ought to have no share in the government of this country. (Amen.) That is my firm conviction. I left the Church of Rome on Easter Sunday Morning, in the year 1850, in the south of Ireland, where there was not a Protestant, where it was almost death for me to leave it, and the warfare that was then commenced against me has continued up to the present time, and was only recently manifested in the presence of some friends sitting here this morning.

“Now having said so much,—and by the way I hope Dr. Dowie will not count that in as one of the minutes, because it is preliminary,—(Laughter.) I want to say now, that there was a time, when there was no such thing as Masonry as at present constituted. It did not exist in the United States as now. There was a time when it did not exist in England, in France, or in any other city or country in Europe.

WHEN DID FREEMASONRY COME INTO EXISTENCE AS WE HAVE IT TO-DAY?

“In the year 1517 Martin Luther, in Germany, posted his ninety-five theses against the church door of Wittenberg. Printing presses were not common then. The Reformation began, and 200 years after that, Masonry was instituted for the purpose of counteracting the influences of the Reformation. (Hear! Hear!)

“Popery is a counterfeit of the Church of God.

“Freemasonry is a counterfeit of Protestantism. (Hear! Hear!)

"I was made a Mason in the City of Quebec, in the year 1860, 37 years ago last winter; and when I went into Masonry I thought it was a dead secret. I thought the thing was never revealed. I never had any idea I could read Masonry from a book, any more than I have now that I can fly from this building. From the time I was a boy I used to hear the old folks talk about Masonry; what a wonderful secret it was; what a mysterious thing it was; and possibly there are men to-day in this audience who hold to the same delusion. I have met lots of them who thought it was a secret. Well, I went there, and you know they tell us in the lodge room that Solomon, Hiram King of Tyre, and Hiram the brass finisher, up there in the neighborhood of Tyre, were the three principal founders of Masonry. Is that not so, brother Masons?

Voices:—"Yes."

#### MAH-HAH-BONE.

"King Solomon, you know, and Hiram of Tyre, and Hiram Abiff, that poor fellow in the third degree—oh! you ought to see the third degree, and to see Hiram murdered, and to see Hiram raised by the strong grip of a Master Mason; and the Master Mason's grand omnific word, *Mah-hah-bone* whispered in his ear. Do not forget that word, *Mah-hah-bone*. Masons can swear by the name of God; by the name of Jesus Christ; by heaven; by everything sacred in heaven and in earth, but they never dare to say, *Mah-hah-bone*. (Laughter.) Oh, what a wonderful word that is." (Laughter and applause.)

Dr. Dowie:—All the ex-Masons say, *Mah-hah-bone*. [All the ex-Masons present repeat the word "*Mah-hah-bone*."]

Mr. Ronayne:—"If you want to try a man to see whether he is a Mason you do not need to be offensive at all in your language towards him, but say: "George, Henry, can you say, *Mah-hah-bone*?" (Laughter.)

"Certainly I can."

"Well, now let me hear you say it."

"Marrow-in-the bone."

They will pronounce it that way, you know. He is not saying *Mah-hah-bone*. That is the idea.

"Well, they will tell you that Solomon was a Mason.

"Now, I am going to quote from an address delivered by one of the leading Masons of the United States, no less a man than T. S. Parvin, Past Grand Master and the Grand Secretary of the Grand Lodge of Iowa. He made these remarks at a Masonic reception given in Keokuk, Iowa in the year 1876. I will not quote the whole of this. I will just



give you that which alludes to the Solomonic part in connection with Freemasonry :

“ ‘Tis true, 'tis pity,  
And pity 'tis, 'tis true,' ”

“that even Solomon was no Mason. With all his wisdom, great as it was, he knew no more of the mysteries of Freemasonry than did the beautiful Queen of Sheba who came from afar to adore his wisdom and the temple he built, if not to love his person. Nor is there any evidence, however faint, to prove that either the SS. John the austeri and the lovely followers of all that is good in heaven, or on earth were Masons beyond the wish that it were so by the Christian portion of the universal brotherhood here.”

“Dr. Dalcho, one of the leading Masons of the Southern states, and compiler of the Masonic Constitution of South Carolina, uses this language :

“Neither Adam nor Noah, nor Nimrod, nor Moses, nor Joshua, nor David, nor Solomon, nor John the Baptist, nor John the Evangelist, belonged to the Masonic order however cardinal their principles may have been.”

“Now, it seems to me, if I were a Mason sitting here, that these two quotations alone, even in the absence of anything else, would settle the question for me, as to whether Solomon was a Mason. Now, I do not intend this morning to enter into the antiquity of Masonry. I do not intend to say to you how old it is. I intend to show you pretty soon from whence it came; but let me say this much, my brethren: I will give you all the rope you want. I will give you all the length of the cable-tow you choose to accept from me.

“Go back as far as you can in the history of Masonry, and make it coeval with the history of man, and what do I find? I find a man made in the image and likeness of God. I find him upright. I find him innocent. I find him crowned with a halo and beauty, and I find the tempter going to him, and after the tempter was there a while I find him behind the trees of the garden shivering with fear, a Freemason, wearing an apron. (Applause.)

“Go back as far as you please. Go back to the beginning of the history of the human race and you will find Adam wearing a fig-leaf apron; the first man who ever wore an apron in the history of humanity, and it was the devil who brought about the necessity which made him wear it. (Loud applause. Laughter.)

“My dear friends, believe me this morning when I tell you that when a man goes into a Masonic lodge and becomes initiated in the various Masonic degrees, and has taken upon himself these abominable oaths and binds himself under these sanguinary penalties of death, it is the devil that inspires him to do it. (Amen.)

“ Now there is one question in Masonry:

“ ‘Where were you first prepared to be a Mason?’

“ ‘In my heart.’

“ Come with me now a moment. In the Epistle of Paul to the Ephesians he says:

“ ‘And you hath he quickened, who were dead in trespasses and sins;

“ ‘Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience or unbelief.’

“ There is where the Masons get their inspiration from. There is the real inspiration of the Masonic lodge.

“ Now, let me ask you, fellow citizens of the United States politically, and fellow citizens of the kingdom of God spiritually, let me ask you:

WHAT, IN YOUR OPINION, IS THE REASON THAT A MAN BECOMES  
A MASON?

“ Why, the answer is simple: Because of the benefit he expects to derive from it. Is that not it? There is no doubt about it.”

Voices:—“ Yes, sir.”

“ When a man sends his name into a Masonic lodge to be made a Mason, he is balloted for and duly elected.

“ He then comes up for initiation.

“ The Worshipful Master says:

“ ‘Brother Senior Deacon, you will retire and ascertain what work there is in waiting.’

“ Now, friends, I know what I am talking about.

“ ‘Why?’ Because I was doing that myself. I was in the business of making Masons. I was a *hierophant*, a priest. I was a Masonic priest. I was a Worshipful Master. (Laughter.)

“ ‘Where? Away out in India? Away out in Quebec? Away off in Ireland?’ No, sir; over here in 52-54 North Clark street in this city.

“ Some of the best friends I have got to-day in the City of Chicago are members of my old lodge. They meet every Wednesday night. I used to be over there every Sunday morning teaching these boys to go through the degree on the following Wednesday night.

“ ‘Brother Senior Deacon, you will retire and ascertain what work there is in waiting.’

“ He finds the Rev. John Smith in waiting, a preacher, minister of the Gospel. Or it may be a Judge on the bench, a Justice of the Peace, a lawyer, a politician of high standing, finds him waiting there.

“Well, the Senior Deacon comes in. He finds the Rev. John Smith in waiting, and of course John Smith, the Rev. John Smith need not pay any fee. His fee is remitted, because he is a minister, and ministers are initiated for nothing in order to get their influence. Oh, they are smart. Jesus said :

“ ‘The children of this world are in their generation wiser than the children of light.’

“He goes in and makes his report :

“ ‘Worshipful Master, I find in waiting, the Rev. John Smith, to receive the first degree in Masonry.’

“ ‘Brother Junior Deacon, you will tak : with you the Stewards, retire, prepare and present the Rev. John Smith for the first degree in Masonry. Brother Senior Deacon, you will cross the hall, take charge of the door and attend to all alarms.’

“Now, we have got the Rev. John Smith out in the ante-room, and these three go out to prepare him.

“ ‘Where were you first prepared to be made a Mason ?’

“ ‘In my heart.’

“Now, who prepared him to be a Mason in his heart ?

“ ‘I believe it was the devil !’

“ ‘Where next ?’

“ ‘In a room adjacent to a regularly constituted Lodge of Masons.’

“ ‘How were you prepared ?’ &c.

“These questions you must learn, if you are to be a Mason in order to pass through the first to the second degree.

“The Junior Deacon goes out.

“He says: ‘Will you please take off your coat ?’

“He takes off his coat

“ ‘Now, Mr. Smith, Rev. John Smith, will you please take off your shoes and stockings ?’

“Off come his shoes and stockings.

“ ‘Now, Mr. Smith, will you please take off your vest and necktie ? By the way, put them on the table here.’

“He takes off his vest and necktie and collar.

“ ‘By the way, please take off your pantaloons.’ (Laughter. Applause.)

“Oh, men of America. You are ruled by Masonry. Oh, for a prophet to rise up to-day. Thank God, Dr. Dowie is the man who has got the courage to do it. (Loud applause.) Away back in the days of Jeremiah God made use of these wonderful words :

“ ‘A wonderful and horrible thing is committed in the land.

“ ‘The prophets prophesy falsely, and the priests bear rule by their means ; and My people love to have it so : and what will ye do in the end thereof ?’ Jer. 5:30.

“Is it not true of the United States to-day as true as it was in the days of Jeremiah ?

"They take off his clothes. There he stands out there in the ante-room, the Rev. John Smith. (Laughter.) Now mark.

"His wife is at home. His mother is at home. The poor old woman that nursed him on her knees, and encircled him at her bosom; the mother that loves him, and the wife that adores him; there is John Smith up in the cock-loft in the highest story of the building with his clothes off, standing there before the infidels of Masonry, and you tell me the church is asleep. You tell me that spirituality has left the church of the Lord Jesus Christ. Is it any wonder?"

Voices:—"No."

"The wonder to me is that it is not worse, and only but for the mercy of God alone it would be worse and swamped by this thing called Freemasonry.

"Well they bring on an old pair of drawers. They say to him, 'Mr. Smith, put on these drawers.'

"Men, do I look like a man who would stand on a platform in my own city, having lived here for thirty-two years, and misrepresent anything connected with Masonry? I would not do it if I could. I could not if I would. I would not do it. You men who are Masons, if you are here this morning, you in your heart know down deep in your very souls that you would be very glad to let go that miserable Masonic snake, if you could, but you are like the Irishman who got hold of the tail of a snake, and he said he did not know how to let go. (Laughter.) (Applause.)

"Well, he puts on the drawers, which are tied around him with a long string. There must be no iron buttons on the drawers. They bring out a hoodwink and fasten it over his eyes. They get a rope called a cable-tow and put it once around his neck; they put a slipper on his right foot with the heel slipshod; they roll the left leg of the drawers up above his knee; roll the left sleeve of his shirt up above the elbow. If his shirt is closed in front like mine, or opens, it is taken off, and then the left breast of the inside shirt is turned back to expose the left breast.

"Look at John Smith! (Laughter.) The Reverend John Smith! Look at him! *Look at him*, and then mark what is said concerning him.

"There he stands without our portals on the threshold of his new Masonic life, in darkness, helplessness and ignorance. Having been wandering amid the errors and covered over with the pollutions of the outward and profane world, he comes enquiringly to our doors seeking the new birth, and asking a withdrawal of the veil which conceals Divine Truth from his uninitiated sight."—*Manual of the Lodge by Mackay*, p. 20

“Now that is what Masonry says concerning that man as he stands outside that door.

“‘There he stands in darkness, helplessness and ignorance, having been wandering amid the errors,’ &c.

“Now John, what errors have you been wandering in?

“Are you not a minister? Are you not a Methodist; a Baptist; a Presbyterian? Why, where are your errors John?

“I have not got any.”

“Why, these infidels say you have been wandering amid the errors and covered over with the pollutions of the outer and profane world, and that you are now coming inquiringly to the doors of Masonry *seeking the New Birth*.

#### THE NEW BIRTH.

“Brothers, you remember what is said in the third of John.

“Nicodemus a ruler of the Jews came at night, and spoke to the Lord Jesus. The Lord Jesus replied :

“‘Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.’

“The devil knows it, and, friends, you may be members of the church; you may have your name on the church roll, but I tell you here this morning that if you are not born again, you might as well be in a Masonic Lodge so far as your Salvation is concerned, because you must be born again. (Amen.)

“Now, the devil knows that, and he says : ‘I am going to establish a system of religion that will cause men to be born again.’ (Laughter.)

“‘We have got to have the “born again” business in it too;’ so he starts up Freemasonry.

“The old pair of drawers are put on him, the hoodwink fastened over his eyes, cable-tow around his neck, left leg of drawers rolled up, leg and knee bare, left sleeve of shirt rolled up, left arm bare, and he is prepared for the “New birth.” (Applause and laughter.)

“Is he actually prepared for anything? No. He is not prepared for anything. He is not prepared to tell the truth.

“Tell me, you men in this audience, you who are Masons, would you go home and tell your wife that you were in a Masonic Lodge in the condition I have described? Tell me. You know you would not.

“If she asks you if the exposure that Ronayne gave over there in Farwell Hall twenty years ago is true, you would say, ‘No.’

“ ‘Did you have a hoodwink over your eyes and a cable-tow around your neck?’

“ ‘No.’

“ ‘Did you have an old pair of drawers on?’

“ ‘No.’

“ ‘Did you have your clothes off?’

“ ‘No.’

“ ‘My brother Masons, what is every No?’

“ ‘Every No is a lie, and you know it?’ (Applause.)

“ ‘Now, then, remember the proposition, it is inspired by Satan. Now, who is the devil? What is one of his characteristics? He is the ‘Father of lies.’

NO MAN CAN BE AN HONEST MASON AND TELL THE TRUTH.

“ ‘Well, he goes into the Masonic Lodge, stands in the door-way; goes first to the door, raps.

“ ‘Who comes here?’

“ ‘The Junior Deacon answers:

“ ‘The Rev. John Smith, (laughter) who has long been in darkness and now seeks the to be brought to the light —’

“ ‘I tell you, friends, this is a serious matter. I tell you what I think you Christian people ought to do. You ought to go home with bowed heads, and bowed hearts, and down-cast eyes. You ought to go on your knees and pray,

“ ‘Oh Father, blessed God and Father, we come to Thee this evening in the name of the Lord Jesus Christ to ask Thee in thine infinite mercy to open the eyes of these deluded men that they may see the truth. (Amen.) That the Holy Spirit's power may carry the truth to their heart, and that instead of seeing Hiram murdered they may see the Lord Jesus Christ lifted up.’ (Amen.)

“ ‘Well, now, who comes here?’

“ ‘The Rev. John Smith, who has long been in darkness and who now seeks to be brought to light, and to receive a part in the rights and benefits of this Worshipful Lodge, erected to God and dedicated to the Saints John, as all brothers and fellows have done before.’

“ ‘Mr. Smith, is this of your own free will and accord?’

“ ‘It is.

“ ‘Brother Junior Deacon, is the candidate worthy and well qualified?’

“ ‘He is.’

“ ‘Is he duly and truly prepared?’

“ ‘He is.’

“ ‘By what further rights and benefits does he expect to gain admission?’

“ ‘By that of being a man, freeborn.’

“ ‘*Freeborn!* FREEBORN! Friends and brethren. I am really ashamed that colored men who were in slavery in the South would show themselves in the streets of our cities connected with the slavery system of Freemasonry. I have had no respect for colored Masons, because these men I pitied when they were slaves.

“ ‘I was in Ireland at the time. In my boyhood days I

was an abolitionist, and when I came to this country I saw them coming out of physical slavery, and entering into spiritual slavery; almost as bad if not worse. I have no respect for colored Masons.

“Well, he comes in. He is led along.

“Senior Deacon here is the Rev. John Smith. (Applause.)

“Mr. Smith, as no man should ever enter upon any great or important undertaking, without first imploring the blessings of Deity, you will therefore kneel where you now stand, and attend to prayer.”

“The candidate kneels in the lodge room.

“I will never forget the first night I went into a Masonic lodge. Billy Sweetman was the Master of the lodge, a little bit of a tailor, and a little bit of a drunken tailor at that. (Laughter.) Well, he took off his hat. The brethren rise to their feet.

“This is the prayer:

“Vouchsafe Thine aid, Almighty Father of the Universe, to this, our present Convention, and grant that this candidate for masonry may so dedicate and devote his life to Thy service that he may become a true and faithful brother among us. Endue him with the competency of Thy Divine Wisdom, that by the aid of the pure principles of our order he may be better enabled to display the beauties of holiness, to the honor of Thy Holy Name. Amen.” Brethren respond, ‘So mote it be.’

“Here is the preacher; there is the infidel over there praying for him in the secret lodge. [Think of it, an infidel praying to God for a Christian minister that he may have the New Birth!—ED. L. OF H.]

“Men of Chicago, answer me. You mothers in Israel answer me. What influence can that minister have in that Masonic Lodge?”

Voices :—“None.”

“None whatever. His influence is gone; religion, Christianity, as it is represented by him becomes a farce. Masonry is encouraged and goes on its way rejoicing, and hence Masonry has increased,—I was going to say a hundredfold since I left it in 1875. The preachers of to-day are increasing the influence of Masonry.

“Mr. Smith, in all cases of danger and difficulty, in whom do you put your trust?”

“In God.”

“In what God?”

Dr. Dowie:—*Mah-Hah-Bonc.* (Laughter.)

Mr. Ronayne :—“Mah-Hah-Bone; that is right. That is the god. What is the god of Masonry? Is it the God of the manger? Is it the God of Bethany? Is it the God of Gethsemane? Is it the God of Calvary? Is it the God and

Father of our Lord Jesus Christ? No. It is the god of Brahminism. It is the god of Confucianism. It is the god of the Indian. It is the god of nature. It is the sun god. It is the devil. That is just exactly what the god of Masonry is.

"Now, you notice that the candidate is blindfolded; you notice that there is a rope around his neck. Now, we have him in the Lodge room. He comes in by the northwest corner of the Lodge. Now he walks; and he is made to walk with the course of the sun.

"There are in Masonry two kinds of mysteries. The greater mystery and the lesser mystery. There were two kinds of mysteries in paganism. Masonry is simply the pagan mysteries revived. It is paganism pure and simple, revived in 1717. You know the mysteries were a worship of the sun god, the secret worship of Osiris, Baal, or Tammuz, and all these other names that were used in various pagan nations to signify the sun god, or the fecundating and fertilizing power of the sun. The action of the heat of the sun upon the earth caused the earth to bring forth, as it were, so Horus was produced, the god of time as we have it in Masonry, only under another name.

"Now, he walks with the sun. He comes in from the north-west corner and beginning at the east, he goes to the south and then to the west.

"Why is the Worshipful Master in the east and the Senior Warden in the West?

"'As the sun rises in the east to open and govern the day, so rises in the east the Worshipful Master to open and govern his Lodge.'

"Oh, Billy Sweetman, there he was a rising sun, and a glorious son he was. (Laughter.)

"'As the sun in the south at meridian height is the beauty and glory of the day, so stands the Junior Warden. As the sun is in the west at the close of day, so is the Senior Warden in the west.'

"So it is always the sun: You walk with the sun. The Master represents the sun in the east; the Junior Warden represents the sun in the south, and the Senior Warden represents the sun in the west; it is the sun all through. The old sun worship of paganism or Baal. The Baal worship of the Old Testament Scripture; that which brought divine wrath upon God's own chosen people, and caused them to be carried captive into Babylon for seventy years, and that is precisely the very same thing that is leading this country to-day into spiritual and political captivity.



WHAT IS THE REASON THAT YOUR BANK DEFAULTERS AND YOUR CRIMINALS IN HIGH PLACES ARE NOT PUNISHED ?

“What is the reason that if one of these men are sent to the penitentiary, he only spends a few months there at most, when he is liberated by a Masonic Governor ?

“Down here in our own city there was a man, imprisoned for boodleism in the County Jail, McGarigle, that keeps a saloon down here on Clark street. At the time Canute Matson was sheriff. Canute Matson goes in, and because he, McGarigle, was his friend and brother Mason, brings him out.

“‘Brother McGarigle, you would like to have clean clothes would you not?’

“‘Why, yes, certainly.’

“Matson hires a cab, and they drive off to Lake View to McGarigle’s home, and there is a bath-room. McGarigle is going to change his clothes, and put on clean underwear, and he goes out through the bath-room window, and down towards Lake Michigan, where there is a boat waiting that conveys him to Canada.

“Oh friends, how stupid we are. Let me show you something going on in the courts. Just notice in our court rooms. I said that Masonry is ruining this country. Here is a prisoner. He is before a court; he is a criminal; he has committed larceny, or he has committed some other crime; here is the judge, and here is the jury, and here are the lawyers. There is one Mason in that jury. That is all they need. This prisoner rises to his feet. He pretends he is fatigued from sitting so long. Tell me, when you are sitting for any length of time what is the first thing you do upon rising? Let me show you. [Gives the Masonic sign of distress.] Is that not what you do? You know that is the sign

SIGN OF DISTRESS.



FIRST POSITION.



SECOND POSITION.



THIRD POSITION.

of distress; you know it. You never saw a woman after sitting down rise up with her arms extending in that way; but a man invariably does it. There is a Mason on the jury. So this man rises up, and he raises his hands, lets them fall, as I have shown you; this Mason sees it, and how does he stand with regard to that Masonic sign?

“‘Should I see the sign given, or hear the words accompanying it, I will immediately repair to the relief of the person so giving it, should there be a greater probability of saving his life than of losing my own.’”

He goes in with eleven brother jurors into that jury-room, and he will hang the eleven before he will hang his brother Mason. So the courts of law have become a farce through the influence of the Masonic grip and the grand hailing sign of distress.

#### THE MASONIC OBLIGATION.

“Now, we have a candidate, the Rev. John Smith. He comes in, having been led around according to the course of the sun. The Worshipful Master says to him:

“‘You will advance to the altar. Kneel upon your naked left knee, your right forming a square, your left hand supporting the Holy Bible, square and compass, and your right resting thereon.’”

“He is blindfolded, cable-tow around his neck, and in that manner he takes the oath that makes him a Mason.

“Now, with regard to that oath I want to say this much: I agree entirely with the application that the Doctor made of the Scripture he read from the 5th chapter of Leviticus.

“‘If a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these.’”

“I am speaking this morning as before God; He knows the thoughts of my heart; He knows my intent, and my purpose, and I here and now declare that I never in all my life violated the Masonic obligation. *Never!* NEVER!

“I will show you, before I close, that I was entrapped into saying that I would not reveal “secrets” which had no existence: for they had long before been printed and published to all the world.

“He takes an obligation. This is the obligation that makes a man a Mason. All the subsequent obligations are covenants between one Mason and the craft at large; they are personal covenants, but this a *bona fide de facto* with Masonry itself.

“Now, what is the oath?

“‘I, John Smith of my own free will and accord, in the presence of Almighty God, and this worshipful Lodge, erected to the holy Saints John, do hereby and hereon most solemnly and sincerely promise and swear, that I will

always hail, ever conceal and never reveal any of the secret arts, parts or points of the hidden mysteries of ancient Freemasonry, which have been heretofore, may at this time, or shall at any future period, be communicated to me as such, to any person or persons whomsoever, except it be a true and lawful brother Mason, or within a regularly constituted Lodge of Masons, and neither unto him nor them, until by strict trial, due examination, or legal information, I shall have found him or them as lawfully entitled to the same as I am myself.

'I furthermore solemnly promise and swear that I will not write, print, paint, stamp, stain, cut, carve, mark or engrave them, or cause the same to be done upon anything moveable or immovable, capable of receiving the least impression of a word, syllable, letter or character, whereby the same may become legible or intelligible to myself or to any person under the whole canopy of heaven, and the secrets of Freemasonry be thereby unlawfully obtained through my unworthiness, binding myself under no less a penalty than that of having my throat cut across, my tongue torn out by its roots, and buried in the rough sands of the sea at low water mark, where the tide ebbs and flows twice in every twenty-four hours, should I ever knowingly or willingly violate this my solemn oath, or obligation as an entered apprentice Mason. So help me God, and keep me steadfast in the due performance of the same.\*'

"What do you think of it?"

"Here are the men that are ruling the country; here are the men that strut in our streets, laying corner stones of our public buildings; here are the men that occupy our streets in processions with their gewgaws and little bits of white aprons.

"Just look at these bibs. [Taking up a Masonic apron.] The lodge made me a present of one of these things and a collar when I was a Mason. [Putting it around him.] Oh, my! John Smith looks beautiful with his little bib on, don't he? (Laughter.)

"And they say they are not ashamed of it."

Mr. Malcolm McNeil:—"Yes, but he is innocent."

Mr. Ronayne:—"Yes, so was Adam."

Dr. Dowie:—It was an apron to cover his nakedness

"Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame."

Poor John Smith, the Devils have stripped you and mock you with this apron to cover your nakedness in the lodge where they stripped you and blindfolded you! It is an apron to cover your shame, but it only reveals it.

\* Mr. Ronayne while repeating this obligation, held in his hand a book, published by the Masonic fraternity itself, containing the so-called Masonic secrets. Similar books by other publishers are numerous. He said:

"The last night I was in Keystone Lodge I gave my first lecture on Masonry in the Lodge room. I did not go behind their backs against Masonry. I never did. I never shall. I went into the Lodge room and delivered my first lecture, and I told Joseph H. Dixon—poor Jo is dead, and I would never say anything wrong of him, and I never did—I said, 'Worshipful Master, if you and I got what we deserve, we would have been in the penitentiary long ago for obtaining money under false pretenses in this Lodge room. We charge \$65 for what can be obtained elsewhere for 75 cents.'"

Mr. Ronayne:—"It is an apron to cover his rascality. (Applause.)

"Now, there is nothing in Masonry but what is evil.

Dr. Dowie:—I will ask the Masons now present to stand up, and say whether the obligation which Mr. Ronayne has uttered is the oath and the obligation which they took as Masons.

Voices:—"It is."

Mr. David Cowan:—"I will say to the congregation I was taught that, and what Mr. Ronayne has repeated here is word for word, and letter for letter as I remember it." [Several Masons acknowledge, when individually questioned by Dr. Dowie, that Mr. Ronayne's remarks were all true.]

Mr. Ronayne:—"Now, I want you to take this home with you. Before Christianity dawned upon the world there was the secret religion of paganism, a religion practiced in fallen Judæa, in idolatrous Judæa and Israel, the religion practiced by these priests of Baal that Elijah slew; the religion practiced by Jezebel and Ahab and by Israelitish kings and in pagan nations—the worship of Baal, the religion of the sun. I tell you that is Masonry.

#### BAAL WORSHIP IS WHAT WAS REVIVED IN 1717.

"It lay dormant, you know, from the time of Constantine when he became a nominal Christian until February 1717. You have often heard of the apostate Julian—well Julian was sent from Rome to be educated; he was initiated into the Eleusinian Mysteries, otherwise Freemasonry, and he became on that account so great an apostate from Christianity that his name has come down to posterity as Julian the apostate; and it was Masonry in its pagan form that made him that apostate, and it was no more pagan then than it is now.

Now, let me read to you. I am quoting now from the traditions of Freemasonry by A. T. C. Pierson. [Page 13.]

"The order known as Freemasonry appears to have been instituted as a vehicle to preserve and transmit an account of the miraculous dealings of the Most High with this people in the infancy of the world.

"The identity of the Masonic institution with the Ancient Mysteries (Pagan Worship) is obvious from the striking coincidence found to exist between them!"

"Now, go to the 1st of Romans:

"Because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish hearts were darkened.

"Professing themselves to be wise they became fools.

"Who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed forever."

“That is Masonry.

“Remember, further, that the name of the Lord Jesus Christ can on no account whatever be mentioned in a Masonic Lodge in connection with any ceremony, in any prayer, or in any of the initiatory degrees of Masonry. None whatever.”

Dr. Dowie :—In McCoy's book which we have here, in every passage quoted from the New Testament where the Lord Jesus Christ's name appears, it is omitted in reading in the lodge when conferring degrees.

#### A QUESTION FROM A MASON.

A brother (from the audience):—“Brother Dowie, I am a Mason. If it is allowable, I would like to ask [Mr. Ronayne] whether he knows in all the history of Masonry whether there is any oath or obligation requiring any Mason at any time to inflict violence or injury upon any person whatever?”

Mr. Ronayne :—Why, yes, sir.

The brother :—“Understand my question, please.”

Mr. Ronayne :—“I understand you. Now, I want to answer the gentleman quietly, and of course I take a minute or two to answer. There are three modes of punishment known to Masonry, beside the penalty.

“Now, mark, I am not going to ask the gentleman this question which I ought to ask him. Did you bind yourself under that death penalty? I am not going to ask him that, because I do not want to put him in a wrong position. He would have to answer Yes or No. If he answered No, he would lie to me; if he answered Yes, he would lie to Masonry; therefore I do not want to place him in that position. See the point? (Applause.)

“Now, I was going to say, there are three modes of punishment known to Masonry beside the death penalty: Suspension indefinite; suspension definite, and expulsion.

A voice :—“Ignoring.”

Mr. Ronayne :—“Yes. I might add that the Master of the lodge reprimands. I have seen brethren reprimanded.

“Now, notice, please.

“There are three different modes of punishment: Definite suspension, indefinite suspension, expulsion; but mark you, these modes of punishment are only attached to all the degrees above the first, as, for example, in the Master Mason's Lodge I am kneeling on both my naked knees, both hands laid upon the Holy Bible, square and compass, suppose that this square and compass were not on the Bible, where would the Masonic oath be? Then there would be no Masonic oath.

A Masonic oath taken upon the Bible is not worth anything. The square and compass must be on top of the Bible to give the oath validity.

"Take that home. Now, do not forget it.

"Now, then, the question the brother asks is where in the obligation, really does a Mason swear to take human life?

The Brother:—"That is not my question. My question is simply this: Is there anything in Masonry anywhere requiring any member at any time to do violence or injury to any other person any where at any time?"

Mr. Ronayne:—"There is, sir."

The brother:—"I would like to know what it is."

Mr. Ronayne:—I will tell you. In the Master Mason's degree. I did not think I would bring in that; I was putting that off.

"The candidate is kneeling on both his naked knees, and he swears among other things:

"Furthermore, that I will keep the secrets of a brother Master Mason as inviolable as my own when communicated to and received by me as such, murder and treason excepted, and then only at my own option."

"Masons are sworn, the preacher is sworn, the bishop is sworn, the judge is sworn to do wrong. To do wrong!"

The brother:—"That is not answering my question. Allow me once more to repeat my question: Does Masonry require any member to do violence or personal injury to any person whatever? Does Masonry require me to swear to do personal injury to anyone?

Mr. Ronayne:—"Now, then, let us look at the obligation. Let us look at the death penalty. Here are all these men before me, we will suppose Masons. Now, we are all in the lodge room together. Suppose now I am Master of the Lodge, as I used to be in 1873-4-5, away back in those years member of the Grand Lodge of Illinois, and I came out and violated my obligation by revealing the secrets. Revealing no secrets, because there are no secrets. It is a miserable humbug. Supposing that here in the lodge each man was sworn, my brother among the rest,

"Binding myself under no less a penalty than that of having my body severed in twain."

"Dr. Dowie, if I cut a man's body in two is that not doing him an injury?" (Applause.)

Dr. Dowie:—Since Mr. Ronayne has appealed to me, I think what Mr. Ronayne wants to lay before that brother in answer to his question is this. Inasmuch as the oath and obligation which this Mason takes, binds him under no less a

penalty than that of his throat being cut, tongue torn out of his mouth, and so on,—inasmuch as he has taken that oath,—Mr. Ronayne contends that *the Order which compels a man to take such an obligation, of necessity, by a very clear and very logical inference, must arrogate to itself the power and right and duty to execute these penalties.*

The Brother:—"Granting it gives the lodge that right, still my question stands, is the lodge required to do it? There is no obligation, no oath, nothing requiring any Mason to do violence or injury?"

Dr. Dowie:—I should say that so far as Mr. Ronayne has yet shown, it is very probable that our brother is correct to this extent—that there is no absolute covenant entered into by a Mason to murder a fellow Mason, to do violence to that fellow Mason. But have we not a little bit of common sense left? Can we not really see that, if a Lodge has the power to require a man to make an oath and to enter into an obligation that he shall suffer the death penalty for the violation of that, it has also the power, in some of its degrees, to appoint officers to execute that penalty? \* (Applause.)

Mr. Ronayne:—"That is right."

Dr. Dowie:—But one moment. I want to be very fair with the brother, and I thank him for the courteous way in which he put the question.

The Brother:—"I thank you all for receiving my question so kindly."

Dr. Dowie:—We would not be Christians if we did anything else.

The Brother:—"Now, allow me to say that so far as I have been in Masonry, although I admit there is enough there in that oath that has been given to us to show us a heathenish pagan idea—all that I am willing to admit—but I still insist that so far as I have ever been in Masonry—I have taken ninety-five degrees in Egyptian rites—I have not found one word, one obligation, one oath, or anything requiring any member of Masonry to inflict violence or personal injury upon any person whatsoever."

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\*In the "degree known among Masons as the Thrice Illustrious Order of the Cross," a portion of the first obligation is as follows:

"You further swear, that, should you know another to violate any essential point of this obligation, you will use your most decided endeavors, by the blessing of God, to bring such person to the strictest and most condign punishment agreeably to the rules and usages of our ancient fraternity; and this by pointing him out to the world as an unworthy vagabond; by opposing his interest, by deranging his business, by transferring his character after him wherever he may go, and by exposing him to the contempt of the whole fraternity and the world, but of our illustrious order more especially, during his whole natural life." *Page 100, Light on Masonry, by Elder David Bernard, recipient of 15 degrees of Masonry, and Intimate Secretary of the Lodge of Perfection.*

Dr. Dowie:—Yet, although that is doubtless the case, our friend will not challenge my definition of the position. It is not often we find a gentlemen who has taken ninety-five degrees.

What we are after is the truth.

What we are after in this matter is the extension of the Kingdom of God.

I can say truly that I have no other object in this exposure to-day than this: for I pray every day, Oh God, my heavenly Father, take from the onward progress of Thy kingdom every hindrance; if I hinder, take me out of the way. (Amen.) No matter what the hindrance is, Father, take it out of the way by Thy Spirit's power, for Jesus' sake.

I pray every day, "Thy kingdom come," and I believe that God's kingdom is dearer to me than life.

I think from the words of my friend he is a professing Christian.

I can only say that my knowledge of this matter is only gained from an immense library of exposure, and also from the death-bed confessions of Freemasons and others.

I call my friend's attention to this, and he must admit the legal force of it, that if a society—call it a Masonic, call it a Clan-Na-Gael, call it a Mafia, call it the Highbinders, call it the Loyal Orangemen, call it any name that you please—if that organization imposes an oath, an obligation upon a man that he has to submit to his tongue being torn out of his mouth, to his throat being cut and the horrible consequences afterwards which will not very much matter to the poor wretch that is killed; but if he has power to enter into an obligation to submit to such penalties by some organization, then is it not a fair inference that

THE ORGANIZATION WHICH IMPOSES THE PENALTY, ALSO IMPOSES UPON ITSELF THE RESPONSIBILITY OF EXECUTING THAT PENALTY? (APPLAUSE.)

Mr. Ronayne:—"Certainly."

The Brother:—"I accept the statement as you made it; that it does give them the right to do it, if they feel inclined to, but it does not require them to do it."

Dr. Dowie:—I am glad you make the admission. *Well, we deny the right of the organization to inflict it.* (Amen and Great Applause) which lasted for some time, the audience being keenly interested in Dr. — and his questioning of Mr. Ronayne, which had led to this point.



## MASONIC JUSTICE.

Dr. Ronayne:—"There now lies in the jail in the City of Hartford, Conn., a doctor named Griswold. Dr. Jackson of that town, a Mason, set fire to a building and committed arson. He communicated to his brother Mason the fact that he burned the building. Jackson was brought to account for his crime and was tried before a criminal court. He belonged to Lodge No. 88, in the City of Hartford, and Griswold was a witness against him. He went on the stand and swore to what Dr. Jackson had told him. Jackson lies in jail because of Griswold's testimony.

"Lodge No. 88, in the City of Hartford, turned around and preferred charges against Dr. Griswold for violating his obligation as a Master Mason, because he had sworn to keep the secrets of a Master Mason as inviolable as his own. The man that committed the crime is a good Mason to-day. Poor Griswold that was an honest man, and an honest American citizen and told the truth is ostracised by the Masonic Fraternity, cast out of their company, and cast out of Masonry.

"I thank you this morning very much for your attention, and I want to ask you, to make an excuse for any imperfection you might have seen in the manner of the delivery. The only object we have, as far as I am concerned, and as far as Dr. Dowie is concerned, and those sitting here on the platform, is the advancement of the Kingdom of God, of the Lord Jesus Christ. (Applause and Amen.)

Dr. Dowie:—Now, my good friends, I promised you at the beginning of this meeting I would show you the initiatory matters in connection with what is known as the "Day Mare of the Desert," but as that would take about a half an hour, perhaps you will allow me to beg off, won't you?

Audience:—"Yes."

Dr. Dowie:—Now, then, I have it all here, and the animal has been secured after a very considerable hunt in Ohio for her, (laughter) and she has arrived in town, and I have got her here, and we will show her this afternoon.

We have got the secret work in connection with it, and I want to show you just what Mr. Ronayne has shown, the spectacle of a Minister of the Gospel, a presiding Elder, a Bishop, or a member of the Church of Christ riding this animal.

But there are certain other death penalties connected with other orders that I want to get out this afternoon.

IT IS THIS COVENANT WITH DEATH AND HELL THAT  
TROUBLES ME;

that, my brother, is the thing that troubles me; it is "the covenant with Death and Hell." It is that which must be disannulled.

I know there are many excellent men who are connected with Freemasonry here. I have had some of them in my Home as guests; but Freemasonry and Secretism has always interfered with their spiritual life, and has prevented their healing through faith in Jesus.

Why, these brethren who are renouncing it to-day have been, and are members of my church; who have been brought to the renunciation of it through my teaching from the Word of God. I believe the result of this exposure, if it is gone about in the right manner, will be to show that this covenant with death and hell must be disannulled, (Amen) and that the time has come when our Christian citizenship demands the entire abolition of Secret Society oaths for the reason that they imperil the safety of the State and the administration of Justice. (Applause.)

ANOTHER EXAMPLE OF MASONIC JUSTICE.

I do not hesitate to say that Mr. Ronayne is perfectly right. I passed through a hundred trials before courts, and the persecution against me began in a Lodge of Freemasons in Woodlawn, and many a time did I see Mr. ——— and other Freemasons there when the jury was impannelled slowly rise from their seats, put up their arms, bring them down, hold them for a very few moments there, drop them by their sides—the Masonic sign of distress—and whenever that was done, and there was a Mason on the jury, we never got a verdict. I saw that Masonic sign of distress given in the Superior Courts of Cook County.

I saw the Judge upon the bench turn pale when he saw the Masonic sign of distress given by a man named ——— of the New York Life Insurance Company, who held up his hands so [indicating the manner in which the Masonic sign of distress is given] brought them so, dropped them by his side. I can tell you many things about what has been done by judges who have been put under pressure by their obligations as Freemasons. I know what I am speaking about, that justice is fallen and slain in the courts of justice; that necessary laws are denied enactment in the courts or legislature, not on the ground of the right or wrong of the matter, but because the Freemasons or some one else is interested in the settle-

ment of it in such a way as will extend their interest. That is a grave charge.

Now, friends, you know I never close a service here without making an appeal.

#### POPERY AND MASONRY OUR ALLIED FOES.

I was glad that brother Ronayne kept steadily before you this through all his address, that Popery on, the one side, was a false representation of the Church, and Masonry on the other side was the false representation of Protestantism. We have to deal with a set of circumstances which give us 8,000,000 of Roman Catholics, it is alleged, who are bound together by a decree of infallibility that was issued by the Vatican Council under the absolute control of the Pope of Rome, as the infallible guide, not only in matters which pertain to faith and morals but pertaining to all matters which concern the government and welfare of that apostate Church throughout the world.

I say that every one of the 8,000,000 of Roman Catholics in the United States is the absolute subject of a foreign prince whose throne is in Rome.

I say at the same time we have got 6,000,000 of men who are absolutely under the control of Secret Lodges.

With these 14,000,000 massed under absolute, open, and secret rulers who are not recognized by the Constitution of the United States, and who acknowledge the superior claims of other Constitutions, it is about time for the other 61,000,000 to rise up and say, "In the name of God, we shall walk in the light as God is in the light." (Amen and applause.)

CALL.

Now, every man and woman here that wants to walk in the Light of God, and to do that which is right in God's sight, stand to their feet. [The entire audience, with a few exceptions, rose to their feet.]

Pray with me.

#### PRAYER OF CONSECRATION.

My God and Father, help me to walk in the Light for Jesus' sake, and to abstain from all intercourse with the unfruitful works of darkness and follow in the footsteps of Him who said: "In secret have I said nothing."

Help us, our Father, to follow Thy Son by Thy Spirit. Amen. [*All repeat the prayer, clause by clause, after Dr. Dowie.*]

Now Father, hear us that this prayer may be answered for Jesus' sake Amen.

The Doxology being sung, the services were closed by Dr Dowie pronouncing the benediction.

## AFTERNOON SERVICE.

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The services were opened by singing "Onward, Christian Soldiers."

Dr. Dowie again read from the 28th chapter of Isaiah, repeating the scripture lesson of the morning. Also from the 16th chapter of Matthew, from the 13th to the 19th verses inclusive, and the 22d verse of the 20th chapter of John.

In again presenting the 12th chapter of Luke, which was read in connection with the preparatory service on the afternoon of May 16th, Dr. Dowie made application of the words denouncing hypocrites, to actors and actresses of to-day, one of whom was recently asked to talk in St. Paul's Universalist Church on Prairie Avenue. He continued:

Now, friends, the word hypocrite here means then a man, or woman, or any person who wears a mask and pretends to be something that they are not. Secret Societies in this country pretend that they are benevolent institutions, and they are not.

May God bless His Word.

### THANKSGIVING.

It has always been our custom to thank God before we went to prayer, specially on the afternoon, for His goodness during the week that has passed, and we have much to thank God for. The movement in Zion is always an Onward Movement, not merely in this land, but in a still greater degree perhaps in lands beyond the sea. I am grateful to God for the mercies of this past week, and for the blessings we have already had to-day.

I will not take time this afternoon to tell of specific cases of healing during the week ; but I am impressed in my spirit now just to mention one case of wonderful instantaneous healing last year, and that was testified to publicly. The lady has returned to us, and is in the room now. I think I should like to mention her case, and have her say a word or two, as she may not be here next Sabbath Day when we devote the whole day to testimony.

Those who want to know more about the specific cases of healing, can come and camp out with us all next Sabbath

Day, and they will see hundreds. Thousands assemble in this place who have been healed, and we have seen nearly a thousand who were ready to testify at one time.

Perhaps there are some that may doubt that statement, because they do not know any better. I will prove it in about a minute. Let every one in this room who has been healed through faith in Jesus Christ stand. [Hundreds rose.]

Now, if you will just remember, this place holds 3,500, you will see that there are now the greater part of a thousand standing.

If it were possible for all of these hundreds to give testimony now, it would be a wonderful story; that is never possible.

But I want to give Mrs. Riel's testimony; therefore I shall state her case, and then ask her to say a few words. Will the lady stand? [Mrs. Riel rose in the gallery.]

#### TESTIMONY OF MRS. RIEL, OF PRESTON, MINN.

Mrs. Riel, will you please to tell me what time it was last year that you were healed?

Mrs. Riel:—"The 16th of March, a year ago."

Dr. Dowie:—On the 16th day of March, 1896, Mrs. Riel was in Divine Healing Home No. 1. She lives in Preston, Minn. She was accompanied there by her husband, her daughter and her minister. She left behind her a weeping family, her oldest son saying: "Mother, it is murder; you will never live to reach Chicago." "Then," she said, "I will die on the way to Zion, but I do not believe I will die."

When she was carried into our Home, and when I saw her on Saturday, the 14th day of March last year, I may say to you that the appearance of the lady was that of one who might die any moment. She had been ill for a great many years; she had been scalped; she had all kinds of diseases and troubles, and to crown all her miseries, chronic rheumatism had set fast many parts of her body, and yet had not released her from pain; for she was enduring such constant agony that she took very large quantities of morphine. How much?

Mrs. Riel:—"Five tablets in twenty-four hours."

Dr. Dowie:—And the quantity would have killed anybody ordinarily. She came to us a helpless, confirmed invalid. I saw her on the Saturday. Sabbath passed with our many duties in the Tabernacle, and on the Monday morning she was in the room with the guests when I addressed them previous to praying.

As I spoke the Word of God I looked into her face. She happened to be sitting near me, and when I had finished my address I began to pray with the guests, and soon I came to her, for she was quite near. She had not walked a step for—how long?

Mrs. Riel:—"Five and **one-half** years."

Dr. Dowie:—She was completely stiff, and could not stand, and was in a wheel chair, I think, were you?

Mrs. Riel:—"No; carried in."

Dr. Dowie:—I remember, she was carried in, but she was stiff completely, and reclined upon a **chair**. When I came to her I prayed and laid hands upon her **in the name** of Jesus.

Our prayers are never long prayers. I leave that to my critics who make stump speeches which they call prayers. I never prayed a long prayer. I do not know how. I think I should insult God by a long prayer. It is the most abominable kind of thing in the world for a man to stand up and give God a great deal of information about the history of this country. He tells Him all about George Washington and Abraham Lincoln. Sometimes the "prayer" is an elegant oration about the hills and rills, and the valleys; or it informs God generally as to social, political, or scientific matters, etc., etc., *ad nauseam*. The only thing that is more abominable is Dr. Hillis' oratorical, paregorical, historical and metaphorical talk. (Laughter.)

But I turned to my **sister** and said: "Will you do what I tell you?"

Some one here to-day may ask "Why should you say that?"

Because I am God's minister.

Do you know that if I were an officer in the **army** I should expect my company, my regiment, my brigade, **or** my army corps, if I were a general or major-general—I should expect every man to obey me. I would get my authority from the Commander-in-Chief, and the men that would not obey me, I would send to the rear quickly under a guard. They would stand a good chance of being shot for mutiny. I would not stand any nonsense. I am an officer in God's army, and I do not propose to stand any nonsense from the devil, and I do not propose to stand any nonsense from you either. (Laughter.) I never do, because you never give me any nonsense. You and I understand each other, and we love each other, and we march like an army, do we not?

Audience:—"Yes."

Dr. Dowie:—Shoulder to shoulder ?

Audience:—“ Yes.”

Dr. Dowie:—Heart to heart ?

Audience:—“ Yes.”

Dr. Dowie—“ Like a mighty army moves the Church of God.” I believe it. But that kind of an army that you have in many churches where every man does as he pleases—it is the Do-as-you-please and Go-as-you like, and the Christian Try-to-do-it-Society—and it is a mighty big muddle.

Now, I said to my sister: “ Will you do what I tell you?” and she said: “ I will.”

Then I laid my hands upon her, and said: “ In the Name of the Lord Jesus, rise,” and I just gave her a little lift, as Peter did at the Beautiful Gate of the Temple, and put her upon her feet. I said, “ Stand up.” And in a moment she stood up strongly on her feet, bearing the whole weight of her body.

Is that so ?

Mrs. Riel:—“ Yes.”

Dr. Dowie:—Just as you stand now ?

Mrs. Riel:—“ Yes, sir.”

Dr. Dowie:—And when I said walk, did you walk ?

Mrs. Riel:—“ Yes, sir.”

Dr. Dowie:—Well, just walk down here. (Laughter and applause.) [Mrs. Riel walks from the gallery to the platform.] Well, she walked just as she is walking around here. She did what I told her, and she was very glad to do what I told her, and as she walked, her good husband who was on the other side of the room—you know he just stood, and he was like the Freemasons giving the sign of distress. (Applause and laughter.) Then his arms came gradually down, but they did not fall by his side, but he went for her. (Laughter.) Well, we had better have been absent for the next minute or two. Oh, I do not know; it was nice to see these dear old people rejoice, and she has been walking ever since. Have you ?

Mrs. Riel:—“ Yes, sir.”

Dr. Dowie:—You have. Tell us about it. You can do some talking for yourself at home I know.

Mrs. Riel said, “ I thank the Lord that I was brought to Zion. I was carried in a year ago the 16th day of March. A week ago last Friday I was able to come here alone. I thank the Lord for that.

“ My husband and my daughter came with me, carried

me, when I came before, and staid with me until I went home. But now I came alone, and I thank the Lord that I could.

"I praise the Lord for all He has done for me, and I thank Dr. Dowie and his wife for praying with me. I was very helpless; I could not move my hands. Now, I can fold my hands, and I can raise them up, and I can walk, and I can get up alone, and sit up alone—"

Dr. Dowie:—And you can boss the ranch out there? (Laughter.)

Mrs. Riel:—"Yes, sir; I do sometimes."

Dr. Dowie:—You are attending to all your duties as wife and mother I hear. Have you grown any bigger?

Mrs. Riel:—"Yes, sir; I gained twenty pounds."

Dr. Dowie:—Twenty pounds. That is good.

Mrs. Riel:—"I could not open my mouth any more than just to push my front finger a little bit between my teeth. Now, I can open my mouth so I can eat. When I would go to eat they would have to cut my bread as thin as paper so I could eat, but now I can eat bread just like anybody, and meat, and anything."

Dr. Dowie:—Just tell us what doctors attended you up there so that they will not think you are a myth.

Mrs. Riel:—"Dr. G. A. Love, Preston, Minn.; Dr. Phillips, Preston, Minn.; Dr. Mayo and Stinchfield, Rochester, Minn.; Dr. Wm. Powell, La Crosse; Dr. Graydon, Cincinnati, O.; there were a good many others."

Dr. Dowie:—That will do, and these men all attended you?

Mrs. Riel:—"Yes, sir."

Dr. Dowie:—And they left you helpless?

Mrs. Riel:—"They left me to die. The last thing they gave me was morphine, and I took that for four years. When I came down here I did not get any medicine of the doctor, excepting the morphine. He said I could not live. He had given morphine to ease me. I got that by the hundred tablets, and I would use it just as I thought I needed it."

Dr. Dowie:—Did you not use it on the way to Zion?

Mrs. Riel:—"Yes, sir; I did. I used it on the sleeper for the last time."

Dr. Dowie:—You never used it again?

Mrs. Riel:—"No, sir; I did not bring any with me."

Dr. Dowie:—You would not have got in if you had.



(Laughter.) Nobody comes into Zion who brings medicine with them, or, if they do, either the medicine go or they go, and nobody gets into Zion who smells—you know how. (Laughter.)

You stinkpots ! You dirty stinkpots ! There is one house you can't get into. No beerpot or stinkpot can enter Zion Home anyhow. You have got to go somewhere else.

There was a poor fellow came to Zion Home the other day. It used to be the Imperial Hotel, and he had a young jag on him, and when he came in the first thing he saw was "Zion," and he made a bee-line for the room where he used to get a drink, and the next thing he saw was "Christ is all," and then he thought he had them sure. (Laughter and applause.) He made a bee-line for the door, and rushed off home to the hotel where he was staying, and they went off for a doctor thinking he had the—blues. That is what they told me about it. During the first few months, it was amusing to watch the faces of those who came to Zion thinking it was still a hotel. How amazed they were to hear the songs of Zion where the click of billiard balls was heard night and day.

But now this lady came into Zion having taken this morphine up to the moment of her coming.

Let me ask you another question : From the moment that you came in did you have any desire for that morphine ?

Mrs. Riel:—"No, sir; I did not. I have not had any medicine of any kind since."

Dr. Dowie:—And you could not do without it for years?

Mrs. Riel:—"No, sir."

Dr. Dowie:—And now the Lord has healed you just as you have said?

Mrs. Riel:—"Yes, sir."

Dr. Dowie:—And you are getting stronger all the time?

Mrs. Riel:—"I am getting stronger right along."

Dr. Dowie:—Well, we will fatten you up more this time. Now, I wanted you to see this woman. Some of you will remember that she gave testimony in the Auditorium when I held the meetings there in March of last year. Do you remember it?

Voices (from the audience):—"Yes."

Dr. Dowie:—I see quite a good number of you remember it. Her husband and her daughter were there, and I had her the Sabbath day following her healing stand up in the Auditorium, just as she has stood up here.

But now I am so glad. I thought I would give you that story, because Mrs. Riel may not be with us next Sabbath; and it is important not only to give you the healing of those who have been recently healed, but what is more important still, is to see that these healings stand. That is more important. (Amen.) I am thankful for that. You will find the Report of Mrs. Riel's Testimony in the Chicago Auditorium in LEAVES OF HEALING of April 3rd, Vol. 2, pp. 373-374. She and her husband and daughter all spoke before many thousands there on Lord's Day March 22nd, 1896. It was most touching to hear her daughter say, "Well, I praise the Lord that I do not need to wait on a sick mother, but can enjoy my life, having a well mother to take home, in place of a sick one, or a dead one, as we almost expected to do."

And now here she is, after a year, telling again the story of God's great mercy to her through faith in Jesus.

#### ABOUT THE MORNING MEETING.

I am going to ask you just now to pray with me, and I am wanting you to pray that the report of the wonderful meeting of this morning which continued until half-past one o'clock, will be used of God throughout the wide world. (Amen.)

The very remarkable address of that ex-Worshipful Master Ronayne, of the Keystone Lodge will remain in my memory, and the discussion which followed when the good friend who had taken ninety-five degrees interpolated his question, brought out a very important point.

I will ask the Rev. William Fenton, of St. Paul, Minn., wherever he is, to stand up. Are you here, Mr. Fenton? [Mr. Fenton rose in the gallery.]

Thank you. The gentleman who questioned Mr. Ronayne on this point, did not dispute Mr. Ronayne's statement, that the oath in the Masonic Lodge was exactly as he stated it; namely, that it carried with it an obligation which the candidate was compelled to make, namely, that he would submit to having his tongue torn out of his mouth, his body cut in two, his heart torn out, and his body thrown into the sea between tides, and so on. There was no dispute as to the covenant with Death and Sheol that was made, but the gentleman who had taken the ninety-five degrees rose and asked this question: "Can you say that any Freemason is under any obligation to carry out that penalty; does he take any oath to do it?"

Mr. Ronayne was compelled to confess that there was no such oath taken; but I ventured to help my brother out by pointing out to the gentleman who asked that, that in the case of the Italian Mafia, the Chinese Highbinders, the Clan-na-gael, the Loyal Orangemen, and the Freemasons, all of which five organizations have the death penalty, it follows that if an institution imposes such an obligation it also carries with it the right to execute that penalty.

That was admitted by my friend, and admitted by all, but my friend and brother the Rev. Mr. Fenton, who is an authority upon this matter, after the meeting made a statement to me which I am going to ask him to make publicly, and which he will afterwards give me the book for, namely—that there is a high order in Masonry which is sworn to execute that penalty.

Mr. Fenton said, “In the degree to which you have already referred, the Nobles of the Mystic Shrine, (the secrets of that degree are published by Ezra A. Cook of this city) you will find that they are sworn under penalty of death to execute summary vengeance upon desecraters of Masonic principles. And that under penalty of having their eye-balls pierced to the center with a three-bladed instrument, and to walk over the hot sands of the Red Sea under the flaming sun, and struck through with livid flame bowing to Baal the god of the Mohammedan and Moslem, and at the same time saluting the Holy Bible.”

Dr. Dowie:—That is clear.”

Mr. Fenton:—“But there is another degree also in the Scottish rite Masonry, attested by that convention attended by 8,000 people at Leroy in the State of New York in 1828, two years after the murder of Morgan. They held a convention which they called their ‘Declaration of Independence’ from the tyranny of Freemasonry,’ and the proceedings of that convention with forty-eight degrees of Freemasonry was published by order of that convention, and the publication was entrusted to the Rev. David Bernard, Past Master and assisting Treasurer and Secretary of that convention. The book is called ‘Light on Freemasonry.’ They may have been revised since then, but I will give it to you as it stands in that book, legally attested by that convention.

“You further swear, that, should you know another to violate any essential point of this obligation, you will use your most decided endeavors, by the blessing of God, to bring such person to the strictest and most CONDIGN PUNISHMENT agreeably to the rules and usages of our ancient fraternity; and this by pointing him out to the world as an unworthy vagabond; by opposing his interest, by deranging his business, by transferring his character after him wherever he may

go, and by exposing him to the contempt of the whole fraternity and the world, but of our illustrious order more especially, during his whole natural life." *Page 199, Light on Masonry, by Elder David Bernard, recipient of 15 degrees of Masonry, and Intimate Secretary of the Lodge of Perfection.*

"Well, now, condign punishment I take it means the extreme punishment."

Dr. Dowie:—It means the execution of every penalty in the statutes, and that means that it is the extreme penalty; it is death. And the Knight who takes this vow to defame and destroy the "traitor" who reveals the secrets of the Order is himself thus "bound:"

"We then bind you, and by ancient usage you bind yourself, under the no less infamous penalty than dying the death of a traitor, by having a spear, or other sharp instrument, like our divine Master thrust into your left side, bearing testimony, even in death, of the power and justice of the mark of the Holy Cross."

Now, I wanted to bring up that point with the gentleman who challenged this morning; I am sure he did it in good faith.

We believe there are numbers of men among the Freemasons that would be very glad to get out of it, if they could, and they would be very glad if they dared to reveal the secrets and wash their hands of the whole foul thing. We have quoted to-day the passage from God's word which justifies, and even commands, the revelation of the secrets. I may say that those sitting in this gallery upon my right hand are seceders from the various Secret Societies. [This gallery was mostly filled.] I would like all that have come out of Secret Societies now to stand to their feet. [A considerable number rose in other parts of the house.]

Well, now, I see about thirty or forty more who have come out of Secret Societies that are in various parts of this room.

Presently we will sing a hymn, and you can go right up in this gallery and take your place with the witnesses. We will make, on a future occasion, a list of you, and publish you throughout the world as the first seceders that have given testimony in this place. I thank you. [*A large number of both men and women now occupied seats in what is now known in Zion as the Witnesses' Gallery.*]

And now before I go to prayer, let me ask you to pray again that the meeting of this afternoon, and the very ridiculous kind of exposure I am going to give you before I preach my sermon, shall be used to the glory of God. Yes, so ridiculous that I have hesitated almost about giving it, but I throw the onus of it on the ministers, members of churches, presiding elders and bishops who are familiar with the "Day

mare of the desert " which I shall introduce to you. We captured her down in Ohio after a good deal of trouble, and we have got her here, and we want to show you something ; but before we do, I want to ask you that even that ridiculous thing shall be used to the glory of God. (Amen.) All I want in all these exposures is that God shall be glorified, and my fellow men benefited.

If it cannot be used to His glory I do not care to show it, but I want to show you not only the dangerous but the ridiculous side to this accursed secretism that is undermining the Church, the State and the Home.

Now let us pray.

AN EXHIBITION OF THE DAY MARE, OR WILD ASS OF THE DESERT.

[After prayer by Dr. Dowie, the "Day Mare of the Desert" and the manner of conducting the initiatory services were shown to the audience, causing much laughter.]



THE DAY MARE, OR WILD ASS OF THE DESERT.

Owing to the pressure upon our space we omit the details of this most absurd scene. But we give two cuts furnished by the maker of this monstrosity, Mr. J. P. Van Nest of Wooster, Ohio, which he describes in a circular as follows:—

"The body of the "Day Mare" is constructed of wood, strongly braced, and with steering apparatus adjustable. The covering is fur of good quality, and so arranged as to make a very grotesque appearance.

"The wheels are made of steel, and provided with soft rubber tire. They are eccentrically journalled upon the axle, and are opposite each other, giving the rider an undulatory and laterally swaying motion at every turn of the room.

"The eyes are of glass and with open jaws provided with teeth, presents a most angry and ferocious aspect. The bridle and saddle are made of russet leather, and the finish is first-class throughout.

"The rider presents an ungainly and awkward appearance, experiencing great difficulty in retaining his seat, and may be suddenly and gracefully dismounted either forward or backward without fear of injury by the simple turn of the wrist of the operator.

"This wonderful machine has created the greatest enthusiasm wherever used, and must be seen in full operation to be thoroughly appreciated."

Now, my good friends I simply felt that it was a right thing that I should show you the kind of animal that members of the church who profess faith in Jesus Christ, that ministers, that presiding elders and bishops with their eyes blindfolded in Secret Lodges mount and ride. This is only just



INITIATION SCENE.

a faint idea of the ridiculous ceremonies that they go on with.

I ask you, before your God to-day, is it not shameful to think that professing Christian men and ministers take part in such idiotic ceremonies?



Audience:—"Yes."

Dr. Dowie:—Silly children—

A voice:—"They are not Christian men."

Dr. Dowie:—Well, they say that they are in thousands, in tens of thousands. I do not want to de-Christianize them. I could not do it if I would, but I tell you this, that I brought that thing on to this platform to-day because I knew no other way of showing you the intense ridiculousness of these initiatory ceremonies, and when I show you, as I shall presently, that there are more than six millions of [6,000,000] members of Secret Societies, you will see that this is a very widespread thing; but I had that done to-day that I might just show you what is being used in at least six hundred lodges. These include the A. F. and A. M. (Masons); A. O. F. of A.; A. O. U. W.; B. of L. F.; B. of R. R. T.; I. O. H.; I. O. M. A.; I. O. O. F.; K. of C.; K. of H.; K. of P.; K. O. T. M.; M. W. of A.; M. S.; N. U.; S. of L.; U. C. T.; etc.

Now, if I have erred in this, I erred with a good intention. I do not think I have erred. I think that I have shown you an object lesson that you will never forget as long as you live, and I am sure that none of us could help laughing. But though we sometimes laugh at the vagaries of the drunken man, yet when we have a moment for reflection, we may well weep over the exhibition of a drunken sot. I am sure that those who engage in such ceremonies as these are spiritually drunk, or they would never give themselves up to it.

#### AN EXPOSURE OF FORESTRY IN COSTUME.

Mr. Smale, where are you? [Mr. Smale rises.] You will please to go down and appear as a Forester. I am going to show you another of the absurd secret rites whilst I am at it. (Laughter.)

Now, I do not know what Mr. Smale is going to do, because I do not know much about it, but he will appear in the garb that is used in the initiation of candidates, and it is another side to the thing, and it is not this time an idiotic hobby-horse like that, but this time it is a living man who appears in this idiotic costume to initiate a candidate. You must remember that he will appear in only one of many such dresses used in the lodge on such occasions with the lights turned down, and the skull and cross-bone, and all kinds of ghostly objects are around. We cannot show you these things; we do not want to show them, but we just give you a little insight into them. Now, let Mr. Smale appear and tell us

how the Foresters carry out their programme. Later we shall have *vive voce* testimony about these things.

[Mr. Smale at this point comes upon the platform, attired in a loose, flowing robe, and with a grotesque mask, and wig with long white hair.]

Well, who are you, sir?

Mr. Smale:—"I represent the Chief Granger of the Foresters."

Dr. Dowie:—"Well what would you do as Chief Granger if you were in the Lodge at this time?"

Mr. Smale:—"Well the Chief Granger wears this out when he is initiating a new candidate."

Dr. Dowie:—"In what order?"

Mr. Smale:—"In the Independent Order of Foresters."

Dr. Dowie:—"How do you know that?"

Mr. Smale:—"Why, I was a member of the order."

Dr. Dowie:—"Was this garb that you now wear actually used?"

Mr. Smale:—"Yes, sir; this same garment was used in one of the degrees in Chicago here."

Dr. Dowie:—"What is the nature of the initiation ceremony?"

Mr. Smale:—"The candidate is brought in, and brought up to the front; the Chief Granger wears this; the lights are all low; there are generally five or six more gathered around with suits something similar to this. Then the candidate is brought in after being harnessed up."

Dr. Dowie:—"What do you mean by being harnessed up?"

Mr. Smale:—"Why there is a harness made, costs about five or six dollars, that they put on them with some little straps up so they can get hold of them and shake them up. Then there is a coffin in front where they are brought in, and they take certain oaths. The candidate is then taken out and brought in, and is given the other oath, and he joins the order then."

Dr. Dowie:—"What is that oath?"

Mr. Smale:—"Well, I could not give that now. I have got it in book form."

Dr. Dowie:—"There are no death penalties in the Foresters?"

Mr. Smale:—"Not that I know of."

Dr. Dowie:—"In any of the degrees with which you are acquainted?"

Mr. Smale:—"No."



Dr. Dowie:—There were other degrees in it, but you personally do not know?

Mr. Smale:—"No, not just now."

Dr. Dowie:—Now, I want to ask you, standing here in this ridiculous costume, what was the effect of your Association with Forestry, and these other things, upon you as a man, as a father, and in regard to your Christianity?

Mr. Smale here took the mask from his face, and addressing the audience replied:

Mr. Smale:—"When I joined the Independent Order of Foresters, they did not tell me what expenses I was going to have; they did not tell me what oath I was to take, or anything. They simply said, 'Come in, this is a good thing.' I went in there and got acquainted with a good many people, and it did not take me long to get what they call the 'swell-head.' They give you an office, and make you think you are everybody; get you a badge for bringing in members, and I finally forgot all about family. It was nothing but Foresters, Foresters and other lodges, and I am ex-member of five different lodges."

Dr. Dowie:—Name them.

Mr. Smale:—"The first one I joined was the Chosen Friends."

Dr. Dowie:—Of the devil? (Laughter.)

#### RESULT OF LODGE MEMBERSHIP UPON ONE'S SELF.

Mr. Smale:—"That is what they were. The next one was the Independent Order of Foresters; the next one was the Ancient Order of Foresters of America; the next one was the National Union, and the last one was the United Order of Foresters; so I was very much Forester: and through getting on committees, etc., and trying to attend to my duties in these societies, and attending to the so-called 'Blow outs,' when they have a keg of beer on one end of the counter and a good, big, salty ham on the other, so you can get good and dry, to drink lots of beer, I found myself in the hospital, given up by the doctors and dying with tuberculosis of the stomach. Now, that is what I got through lodges; but I prayed to my God, and He delivered me out of that, and through the teaching of Dr. Dowie, and my dear and great friend Jesus Christ, I have been made a new man. (Amen.)

"Let me tell you, friends, that these organizations to-day are the ruination of every one that joins them. I go as far as to say that when you join a society, you are simply taking the first step to self-destruction. I know what I am talking about, being an ex-member of five of them."

## RESULT OF LODGE MEMBERSHIP UPON ONE'S HOME.

Dr. Dowie:—Now the effect upon your home—what was it?

Mr. Smale:—“Well, it is hard to say; I went right down to the devil. I was a drinking man, and I found myself without work, or without anything else, and as I said before, I was dying at the hospital. I forgot about my family, forgot about wife and everything else.”

Dr. Dowie:—Now, just in plain language, we may as well have it: did these not lead you into the saloon?

Mr. Smale:—“Why, certainly.”

Dr. Dowie:—Did it not lead you into places of sin?

Mr. Smale:—“Yes, sir.”

Dr. Dowie:—Did it not lead you to disease?

Mr. Smale:—“Yes, sir.”

Dr. Dowie:—And did it not lead you to death and to hell?

Mr. Smale:—“Yes, sir.”

Dr. Dowie:—And has the Lord saved you?

Mr. Smale:—“Yes, sir.”

Dr. Dowie:—And He has healed you?

Mr. Smale:—“Yes, sir.”

Dr. Dowie:—And blessed your family?

Mr. Smale:—“Yes, sir.”

## RESULT OF FULL SALVATION.

Dr. Dowie:—And could you remain in these things after you got Salvation?

Mr. Smale:—“No, I could not.”

Dr. Dowie:—I ask you, friends, can any man remain in these things after he gets Salvation?

Thousands of Voices:—“No.”

Dr. Dowie:—Thank you very much; thank you.

A Voice:—“Is that the Catholic Order of Foresters?”

Mr. Smale:—“No, sir; Independent Order of Foresters.”

Dr. Dowie:—I want now to get to my sermon, and I want to deliver that discourse in such a way that it will be helpful, not merely to you, but I am thankful that we are able to have this fully reported by our own reporters, and to have this given to the wide world.

The only reporter who came here from outside to report, you will notice is already gone. He represents the *Chronicle*. I only want to call your attention to the fact that whatever he may say regarding this meeting after this point—unless he comes back to his chair and reports this discourse—that he does not know anything at all about it.

But I have no expectation that there is one single paper in this city that will report these meetings to-day, because every one of them are under the thumb of the Freemasons, or the Priests. They are either controlled by Rome, which is the biggest Secret Society of all, and the most dangerous of all, or by the Secret Societies that pretend to be Protestant. The newspapers are not going to tell the truth concerning this meeting to-day. Probably they will be silent.

*[With the single exception of the Chicago Chronicle, which only gave a few paragraphs of a report containing many errors and positive mis-statements, the entire newspaper press of Chicago was completely silent; and yet fully six thousand persons were present at the meetings in Zion Tabernacle, and all the papers knew of the intended Exposures of Secretism.]*

The announcements were then made and the offerings taken, after which Dr. Dowie delivered the afternoon address on

## SECRET SOCIETIES: THE FOES OF GOD, HOME, CHURCH, AND STATE.

### INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, be profitable unto this people, and unto all to whom these words shall come, in this and other lands, in this and all the coming time, for the sake of Jesus, my Lord, my Strength and my Redeemer.

### TEXT.

"Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves,

"Your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it." Isaiah xxviii, 15 and 18.

Jesus said,

"In secret have I said nothing." John xviii, 20.

Jesus Christ is my Lord, and my God, and my Saviour, and my Healer, and my Cleanser, and my Keeper, and my Intercessor, and my King, my all.

"Whom have I in heaven but Thee? There is none upon earth I desire besides Thee."

I stand to-day simply as one redeemed by His blood, emancipated, and disenthralled from the power of sin, and disease, and death, and hell, by the power of the Holy Ghost.

His minister, vowed to His work, I stand to-day in this city, I stand in this land, I stand here, as a Voice in Zion,

which, I pray God, may reach the uttermost ends of the earth, a voice crying in the wilderness against the crookedness of humanity; and, like the voice of old, saying,

"Make straight the way of the Lord." (Amen.)

I stand here to-day to plead for that Kingdom which is Righteousness, Peace and Joy, in the Holy Ghost.

I stand here to plead for that religion which emancipates humanity; for the Gospel which came to set men free, and to lead them to walk in the light, *in the light*, IN THE LIGHT! (Amen.) And I feel to-day that I never stood to plead in a holier cause. I ever pray

"Wherever wrong shall right deny,  
Or suffering spirits urge their plea,  
Make me a voice to smite that lie,  
A hand to set the captives free."

And I plead to-day not merely for the 6,000,000 slaves to Secret Societies, who are held by covenants of death and agreements with hell, but I plead for their wives, for their children, for the desolated Church of God, for the defiled State, and for the destroyed Homes of millions, not only in America, but throughout the wide, wide world.

#### THE SITUATION 1900 YEARS AGO.

When Christ came to this earth, He found that His own people, living in His own possessions, to whom He came, would not receive Him. He found the wide world beyond them lying in the powers of death and hell. Heathenism was triumphant everywhere. Thirty thousand gods were being worshiped in the Roman Empire; there was no room for them all in the Pantheon; they were too numerous. Hundreds of thousands of priests and temples, and above all Secret Societies were attached to the worship of these false gods.

That which He had to confront, and which His Apostles had to confront, as they went forth from Palestine to preach the Gospel to every creature, was a heathenism which was entrenched everywhere in the mystic rites of Secretism;

AND THE BATTLE THAT CHRISTIANITY HAD TO FIGHT IN ITS INCEPTION, IT HAS TO FIGHT AGAIN TO-DAY, when the last great battle is about to be fought upon this God's earth.

I see that history repeats itself, and I see that the good and the evil repeat themselves, and that we are fast approaching the time when the

"Restitution of all things, which God has promised by the mouth of all His holy prophets since the world began"

imposes upon us the obligation to raise our voice and cry in

Christ's Name to perishing and deluded millions—Beware ! Flee from the wrath to come ! Let others speak as they are taught by God. I speak for myself to-day, and I say this, that as the Overseer of this Christian Catholic Church which has its representatives in all parts of this world, I raise my voice to-day, first to the people whom God has committed to my care, and then to God's church everywhere, when I say in trumpet tones:

“ BEWARE ! ”

‘ Beware ye of the leaven of the Pharisees, which is hypocrisy.

“ For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.

“ Therefore, whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.”

To-day in the United States of America we are confronted not with a theory, but with a condition which is something awful to contemplate.

Satan has never massed the battalions of hell with more skill than he masses them to-day. Satan has never hood-winked, has never blinded the eyes of professing Christians more in any age than he has to-day.

Satan has never succeeded in diverting the attention of thousands, hundreds of thousands, and millions of earnest men and women into paths of folly, and sin and shame, more than he has to-day.

I marvel at it, and I admire the skill with which Satan has entered into and possessed the minds, and massed the forces, not only of the evil, but of the comparatively good upon the side of evil.

To give you an idea to-day first of all as to the extent of secretism, so that before I make my four points, namely : that Secret Societies are here and everywhere now, and in all time, have been, and shall be foes of God, of Home, of Church, of State, it becomes me to put before you something of

#### THE EXTENT OF SECRET SOCIETIES IN THE UNITED STATES OF AMERICA.

I have often noticed when I have been engaged in any particular conflict, that the devil has furnished me, all unwittingly, with my arguments. I am profoundly convinced that the devil is the supreme fool of the Universe ; there is no wisdom in him, but his folly is accompanied with malice, and skill, and power that is very great. There are large numbers of men on this earth who have got plenty of knowledge

of a secular kind, and as regards God, they are fools. How often we see that.

Now, the devil has provided us with reliable statistics, that so far as I know have never been published before, concerning the extent of Secret Societies in the United States of America. That is furnished in an article in the *North American Review* for this very month of May, written by Mr. W. S. Harwood, in which he states that the facts and figures which he presents in this article, and upon which he dilates, have been received from the highest officials of the Secret Societies of the United States of America.

Mr. Harwood states that the membership of the Secret Fraternal Orders of the United States in the month of December, 1896, was in round numbers 5,400,000. Further on in this article, he states that the additions to the Secret Societies are at the rate of 250,000 a year. If you add that to the 5,400,000, it means 5,650,000; but he says:

"Taking the adult male population of the nation at the present time to be nineteen millions, and allowing that some men belong to more than one order, it will be seen that, broadly speaking, every fifth, or possibly every eighth, man you meet is identified with some fraternal organization, for the preservation of whose secrets he has given a solemn oath, a pledge more binding in its nature than perhaps any other known among men. In this vast number have not been included the many thousands who are members of the various labor organizations, though they, to a greater or lesser extent, are knit together by secret threads; nor about 500,000 members of the secret military orders, as the G. A. R.; nor has any account been taken of the many thousands who are identified with the fraternities of the colleges."

I would ask you to notice, therefore, if we take 500,000 who are connected with secret military orders, we have a round six millions, without taking into account the members of the college fraternities and the labor organizations which have "secret threads."

Probably we might add two millions more from these, making eight millions; but we are quite safe in putting the number at 6,000,000.

The secret fraternities of the colleges are the nasty

#### DIRTY, LITTLE GREEK LETTER THINGS

which prepare the way for Masonry, Pythianism, Oddfellowship and Maccabecism, and so on. If there are any of you who have sons and daughters in any college, where these Greek Letter fraternities have any power, you must either make it imperative upon your son or daughter not to belong to them, or expect to see that son or daughter make shipwreck of faith, and of good conscience, and go to the devil in nine cases out of ten.

It is a well known fact that these Greek Letter fraternities of the Universities of this country, to which the sons and

The following table accompanies the article referred to, and is found on page 620 in the *North American Review* for May, 1897.

| NAME OF ORDER.                               | MEMBERSHIP. |
|----------------------------------------------|-------------|
| Masonic.....                                 | 750,000     |
| Odd Fellows.....                             | 810,000     |
| Knights of Pythias.....                      | 475,000     |
| Ancient Order United Workmen.....            | 301,301     |
| Royal Arcanum.....                           | 189,161     |
| Modern Woodmen of America.....               | 204,332     |
| Knights and Ladies of Honor.....             | 85,000      |
| United American Mechanics.....               | 50,000      |
| Catholic Knights of America.....             | 26,000      |
| Order United Friends.....                    | 15,000      |
| Benevolent Protective Order Elks.....        | 32,500      |
| Equitable Aid Union.....                     | 16,610      |
| United Order Pilgrim Fathers.....            | 22,000      |
| National Provident Union.....                | 6,300       |
| Improved Order Red Men.....                  | 165,000     |
| Ancient Order Foresters.....                 | 36,825      |
| Royal Templars.....                          | 16,800      |
| Tribe of Ben Hur.....                        | 14,294      |
| Catholic Benevolent Union.....               | 45,250      |
| Knights of the Maccabees.....                | 244,764     |
| American Legion of Honor.....                | 52,160      |
| Order Scottish Clans.....                    | 4,000       |
| National Union.....                          | 47,791      |
| Knights of the Golden Eagle.....             | 60,000      |
| Ancient Order of Hibernians.....             | 98,000      |
| Order B'rith Abraham.....                    | 11,785      |
| Improved Order Heptasophs.....               | 31,148      |
| B'nai B'rith, Improved.....                  | 2,700       |
| B'nai B'rith, Independent.....               | 34,925      |
| Catholic Mutual Benefit Association.....     | 41,800      |
| Order Chosen Friends.....                    | 29,413      |
| Ancient Order Druids.....                    | 16,500      |
| Foresters of America.....                    | 140,575     |
| Independent Order Foresters.....             | 110,000     |
| Order Golden Chain.....                      | 11,550      |
| Royal Society Good Fellows.....              | 13,164      |
| Home Circle.....                             | 8,140       |
| Independent Order Free Sons Israel.....      | 14,300      |
| Irish Catholic Benevolent Union.....         | 10,500      |
| Knights of Honor.....                        | 118,287     |
| Knights of Malta.....                        | 17,600      |
| Fraternal Mystic Circle.....                 | 11,423      |
| Knights of St. John and Malta.....           | 5,350       |
| New England Order Protection.....            | 23,186      |
| Independent Order Rechabites.....            | 3,520       |
| Woodmen of the World.....                    | 76,902      |
| United Order of Odd Fellows (colored).....   | 130,350     |
| United American Mechanics, Junior Order..... | 187,000     |
| Order Sons of St. George.....                | 31,400      |
| Masonic (colored).....                       | 224,600     |
| Sons of Temperance.....                      | 25,474      |
| Independent Order Good Templars.....         | 281,600     |
| 5,454,208                                    |             |

daughters of Christian men are going, for the most part are ungodly and anti-Christian. It is a terrible fact that the great mass of the intellectual power of the United States of America is not being marshalled for God.

I do not mind fighting that assertion out with Dr. Harper any day.

I make the declaration also, that the loose way in which professors are talking in the colleges and Universities of the divinity of Christ, and the inspiration and infallibility of the Bible, is making infidels of our sons and daughters in these colleges, and it is high time that these great men connected with institutes of that kind, should be told the truth from some platform.

Charity covers a multitude of sins,—and so does Standard Oil. (Applause.)

But from this platform of Zion, Standard Oil will cover no sin, whatever it may do in Chicago University. (Amen.) Political power will cover no sin. Monetary power will cover no sin.

There is at least one place in Chicago where there is a man, who, by the grace of God, can say with his great progenitor, John Knox, in the city where he was born,

"I am in the place where I am demanded of conscience, and of God to speak the truth, and speak it I will, impugn it who so lists." (Amen.)

Mr. Harwood continues:

"Perhaps even more significant than the fact that there are so many millions of oath-bound men in the United States is the further fact that auxiliary to and a part of these orders are military branches."

NOW, YOU WILL MARK THAT WORD "MILITARY BRANCHES," these branches where the members are trained in sword and gun exercises as soldiers,

"having at the present time about two hundred and fifty thousand members in the prime of life, who are trained in military tactics and who know the sword and musket manual as well as does the cleverest 'regular,' many of them thoroughly informed as to the history, present needs, and the possibilities of military life."

So that there is an Army connected with the Secret Societies of a quarter of a million of men who have come under oaths to each other, oaths that are not recognised by the constitution of this country, and oaths which do not place them under the military command of the Commander-in-Chief of this nation. This army of no less than a quarter of a million men are bound by oaths to obey Secret Leaders who are unknown to them, but who are well known to the Devil their master.

Some of these organizations are of quite recent date. Indeed, since the



closing of the War of the Rebellion there has been a remarkable increase in their number in this country. And in the last two decades, especially, there has been a strong growth."

He goes on then to speak concerning the nature of these organizations:

"It is far beyond reasonable computation to attempt to indicate the amount of money given, by these fraternal orders, in a single year, in aid of their members."

I differ with him. It is very easily computed, and these secretaries could have given this information, but I will tell you the reason they did not give it, because it is such a beggarly thing that it would not stand examination.

He states,

"The enormous total of \$475,000,000 has been given by these organizations in beneficences."

#### FRRIENDS, WHAT IS A BENEFICENCE?

If I take the meaning of the two Latin words from which it is formed, I suppose I shall be correct in saying that benefit is a good deed, or a good gift. I want to know where the gift comes in, when these organizations are simply paying out a small fraction of the money which the members have already paid into it. It is not a beneficence; it is only a return of a part of what they have already paid.

A Bank which repays its depositors is not doing an act of beneficence.

It is a simple act of common business honesty, and so are the alleged "beneficences" of secret societies.

At the very best they are a poor, expensive, miserable, unsatisfactory, and often times wholly useless kind of Insurance Society; but beneficence, there is none—or such a fractional thing it is not worth counting. The giving back to its members of the money which they have subscribed is not a beneficence. Again I say, it is simply an act of common honesty.

I deny the \$475,000,000 of beneficences, and say that they are simply the restoration of payments made into these societies.

Mr. Harwood continued in this article to give us information connected with

#### THE COST OF SECRET SOCIETIES.

"There are about 70,000 Lodges in the United States, and allowing them an average of fifty dollars per month for lodge-room rent—a low estimate, as many of the orders have expensive suites of rooms in great city buildings costing thousands of dollars in rental per annum—allowing but fifty dollars per month as the average throughout the towns and cities of the country, it will be seen that there is spent annually the sum of forty-two millions of dollars for the bare

rental of lodge rooms. The furnishings and decorations of some of the lodges are rare and costly. Many splendid buildings have been erected for lodge uses primarily, and much money is invested by orders in property of various kinds."

And then he says—for he is writing favorably of these orders:

"But while these secret orders are a vast power for good in giving comfort to the members, in caring for the sick and ministering to the distressed mind, body, and estate; [I deny it] while they have given vast sums in beneficence and afford wide opportunity for developing the social side of their members, yet they are not an unmingled blessing to the race. The newspaper paragraphers have a sound basis in fact for their threadbare joke about the man who cannot find his latch key hole when he reaches home after the lodge banquet.

"This is not the place to discuss the temperance question or to dwell upon the evils of inebriety, but one should note in consideration of the vast influence of these fraternal organizations, the inimical [that is, the dangerous and hurtful] possibilities of conviviality.

"Yet another danger must be considered in estimating the influence of secret societies. One does not trifle with truth in saying that no human gauge can measure the sorrow that comes to some families through the too close attention of husband and father to the lodge-room. There is a strange and powerful attraction for some men in the mysticism of the ritual. There is a peculiar fascination in the unreality of the initiation, an allurement about fine 'team' work, a charm of deep potency in the unrestricted, out-of-the-world atmosphere which surrounds the scenes where men are knit together by the closest ties, bound by the most solemn obligations to maintain secrecy as to the events which transpire within their walls.

"In the business life of the land, instances are not wanting, where men have become so infatuated with their secret society work, that they have sacrificed position and even financial standing, that they might satisfy their craving for greater knowledge of the secret workings of many of the leading organizations.

"I think it will not be denied by any fair-minded and conservative member of these organizations, that a very large number throughout the United States, suffer in pocket, and not infrequently in business position, in gratifying their desire to belong to, and take all the degrees in all the secret societies that appeal to their love for novelty and mystery.

"But the broad, rich acres of man's selfishness are nowhere more carefully fertilized, tended, tilled, and reaped than in the lodge-room. It would all but revolutionize a large section of American Society, if the wives and grown-up daughters of the households of the men who belong to these organizations, should insist on their right to spend for their own adornment, or their own personal pleasure, dollar for dollar spent by husband or brother for dues and initiations, for regalia and uniforms and swords, for plumes and banners and banquets. In the great majority of cases the amount of money paid out for the actual expenses of the lodge, as the dues of the order, is not great; it is in the field of personal gratification that the vast unaccounted-for sum is expended. It is probable," he says.

Now, listen! This is a statement of a friend of Secret Societies.

"It is probable that for mere personal gratification, aside from the real or imaginary benefits, the members of the various secret organizations in the United States spend annually in banquets, railroad and traveling expenses, costly gifts to retiring officers, testimonials, elaborate uniforms, and rare swords, not less than two hundred and fifty millions of dollars, and this is allowing but fifty dollars a year as an average for the delightful, but probably wholly unnecessary, expenses connected with the fraternities. It is quite likely that the sum is considerably more than this."

Now, you will please to look at it. \$42,000,000 for

the mere rent of rooms, and at least \$250,000,000 more for the wholly unnecessary things in connection with personal gratification, amounting, therefore, leaving out of calculation the vast sums paid as dues and for insurance purposes, to

MORE THAN \$300,000,000 PER ANNUM.

Friends, I ask the business man; I ask every man that can calculate what money means in service of humanity, and of God, to think what \$300,000,000 every year means.

The entire gold reserve of the United States of America, which is held to protect the currency, is only \$100,000,000. Three times the entire gold reserve of this country is every year being expended in junketings and in lodge room rents.

I ask you to think what that means.

President Cleveland was compelled to appeal to the people for a loan of \$100,000,000 to protect the credit of this country. He got it. But Mr. Cleveland could have got three times the sum from the mere junketing expenses of the secret fraternities of the United States.

I ask you to think, you business men. I am not talking for a moment anything else but just sound business. I ask you to think what this means—\$300,000,000 per annum.

WHAT DOES IT MEAN ?

I was a business man, whom God took and put into the ministry. I am a business man still. I am God's business man, and I will tell you what it means. I will ask my brother Marsh, who is an expert arithmetician in the service of the United States Government, and in the customs department, I will ask him to follow me in my statement. If I take five per cent as the interest at which I shall capitalize the annual expenditure, am I not correct, my brother Marsh, in saying the amount represented in capital by this vast expenditure is \$6,000,000,000 of dollars?

Mr. Marsh:—"That is true, Doctor."

Dr. Dowie:—I call your attention then to this fact, apart from religion, apart from morality, apart from anything else, I ask, can this country stand the drain? Can the Homes, can the Churches, can the State stand the drain of a capitalization of \$6,000,000,000 being spent annually on these accursed junketings?

I will ask this audience—I will ask of America, if I can reach it by my voice to-day, is that expenditure, in the sight of God, or man, a wise expenditure of the interest upon

\$6,000,000,000? Say Yes or No.

Audience:—"No."

Dr. Dowie: Is there any man who will say, Yes? [No one replies.] There is not one man, I care not if he is a Freemason or anything else, that will dispute the proposition that I am bringing you face to face with a tremendous financial question, and does any one suppose for a moment that \$6,000,000,000 is the end of the matter? Not at all. That is simply the money that is spent in junketings. It is simply the money that is spent in lodge-room rent.

But, friends, who shall estimate that which Mr. Harwood simply hints at which I will refer to later?

WHO SHALL ESTIMATE THE MERE VALUE IN MONEY OF THE LIVES OF MEN WHICH ARE LOST IN CONNECTION WITH SECRET SOCIETIES?

Oh, you say, men's lives are not lost.

I will tell you this, that there is nothing that destroys life quicker than late hours, bad associations, gluttonous banquets, and feasting, and any man who works his way up to the thirty-third degree of Masonry has got to work his way through a sea of gluttony and wine. You know that. If you do not know it you know nothing about it.

Alcohol, Tobacco, and Gluttony destroy more than 100,000 [one hundred thousand] lives every year in the United States, and tens of thousands of these are members of Secret Societies. The average value to the Nation of 100,000 lives prematurely destroyed is at least \$5,000 each, and that makes the total loss annually \$500,000,000, or at 5 per cent a capital of \$10,000,000,000. Suppose one-half of this loss to be fairly debited to Secret Society drinking, smoking and gluttonizing, that is \$5,000,000,000. Add that to be the \$6,000,000,000 of capital already misapplied by them, and the enormous capital of eleven thousand millions of dollars (\$11,000,000,000) has gone into the voracious jaws of the Secret Moloch of the United States of America.

Long before a man has reached the 33d degree, or the Knights of Kadosh, he has succumbed to the influences, as did large numbers of the business men of this city who died in 1891 and 1892 from the plague of La Grippe. I saw them myself as I came in from Evanston in the train to my office in the Pullman Building. During that panic, great, strong men like some of those who built the Masonic Temple, were left by banquetings and winings and dinings without strength, and when the prevailing scourge of that plague, called La Grippe,

came to this city, these men went down like rows of nine-pins. They lay down sick, and they died in scores, in hundreds, and in thousands; for there was no vitality left with which to meet plagues like these.

LET ME TELL YOU THAT MEN DIE IN THE LODGE ROOMS.

I will read you a letter.

Messrs. Mystic Shriners—I will not give you to-day the name, because this is given to me in much confidence, and it would injure at present the writer. It is written to me from this city. It is dated the 17th, and you can see the five-pointed star that accompanies it. But this brother is in possession of information of a very striking character which he communicates to me thus:

"MY DEAR DR. DOWIE :

"I understand you are to have an anti-Secret Society meeting next Sunday, I would like to call your attention to an incident that happened last December in Minneapolis."

Now, I never read of this incident, and my observation of these things is very acute, but I think my brother Fenton comes from that neighborhood, and perhaps he has some information upon the subject. I will give it as it is here, and then I will ask him if he knows anything about it.

"A man died while being initiated into the Mystic Shrine. One who was present told me that the man was blindfolded, and they put a big pair of duck pants on him. To this there was attached a rope from a pulley overhead. He was then pulled up to the rafters, about twenty-five feet, when the trigger was let go, and the man dropped into a blanket held by several. When he dropped he was dead."

Now here is the point:

"The coroner and several doctors"—

You will notice the doctors are very largely, almost altogether, members of Secret Societies, and I will give you some facts about them before I am through.

"The coroner and several doctors being present, went to work and held a post-mortem examination and decided that the man died from heart failure."

Why, everybody dies from heart failure, (laughter) if you come to that.

They decided that the man died from heart failure!

"They then had a jury impaneled right there."

See? Right there in that very spot where the man died.

"The coroner was one of the men who assisted in his murder. The doctors had assisted in his murder, and right there in the place where the man died they held an inquest, and they got a jury to agree upon that verdict: that the man had died of heart failure. They took the man's body home by a special train. They buried him with honors, and they got the poor miserable widow of the man to sign a letter of thanks to them for murdering her husband. (Laughter.)

Do you know about that Mr. Fenton?

Mr. Fenton:—"I was there at the time in Minneapolis, and it came out in the daily papers, and they very nicely smoothed it over."

Dr. Dowie:—Now, what were the facts as you knew them?

Mr. Fenton:—"That he died of heart failure, as you say, and they at once took up a collection in the lodge for his widow of \$1,200, and it came out in the daily papers there in Minneapolis, and there was an alarming feature in that to my mind, that the widow stated, or was made to state in that letter, that her husband had expressed his desire to die under just such circumstances as that, in the lodge, surrounded by his Masonic brethren, and she was grateful to think that he had obtained his desire."

Dr. Dowie:—I mention that to show the dreadful, disheartening, cold, damning power of these lodges over men who go there and swear away their lives.

Then, Brother Fenton, do you imagine she ever drew up that letter?

Mr. Fenton:—"I understand it was written for her by a lawyer."

Dr. Dowie:—Yes, I understand too without seeing it. (Laughter.) No woman ever drew up that letter, but when a woman is confronted with the poverty that so often follows the death of a husband who has worked his way up to a Mystic Shriner, and when she is met with men who know that if she was to press for a proper examination that some of them might find their abode with the editor of the *Chicago Dispatch* in the penitentiary,—I say when she is given \$1,200, and is presented with the letter to sign, and the money is going to be paid if the letter is signed,—then I say the infernal scoundrels who get a woman to write and put her name to such words as these only add to their iniquity, the further iniquity of getting the widow and the fatherless to bless them for the murder of their husband and their father.

I tell you friends, this can be repeated a hundred times, and when you ask, what is the value of that life, even calculated at the value which any insurance society would allow; which any jury would give if one of the cars of the Chicago Street Railway ran him over, it would probably not be less than \$50,000. I ask you, would you be content if you were on a jury to give a verdict of \$1,200 against the Railway Company for destroying the life of that man by neglect? You know you would not. You know, if that woman were to

plead for \$50,000, you would say, Let her have it. But these fellows who drew the man up twenty-five feet and dropped him to his death before the diabolical Mystic Shrine brought the paltry sum of \$1,200 to the broken-hearted widow, and the fatherless children, and got their letter of thanks! Shame on them! It was hush money, to keep them from telling the truth, and I brand the Mystic Shriners who did it as having made a covenant with death and hell.

Friends, I will not go into further details, but there is not a week passes in this country where you do not find deaths like this.

A man in Iowa the other day seated upon a hot chair until his flesh was burned, had blood poisoning and died.

Another, in a lodge near this city, who was the chaplain in some part of these idiotic performances, suddenly fell down dead.

I have lists of scores and scores of these things every year, and they are only a few, because I believe that just as in this case where the coroner and the doctors, and the jury were all selected from the scoundrels who were connected with the death of this man, so it is often, that these deaths are covered.

The diminution of life consequent upon the wining and the dining, I venture to say is not less—I am speaking now from an insurance point of view—on the average than from eight to ten years of every man's life who is in these organizations.

#### THE RELIGION OF THE LODGE.

Mr. Harwood is summarizing the facts—and I am taking it from his words—better take it from him than myself.

"Nor should it be lost sight of that there is a demand upon these millions of oath-bound men in our land, whom we meet in every turn in the street, who touch elbows with us in business and in society, many of whom are leaders in the laity life of the church, and who are increasingly numerous in the ministerial ranks of the churches, it should not be forgotten that there is a most imperative demand upon the consciences of these men—the acknowledgement of a Supreme Being as ruler over all."

What? Is that Christianity?

A man who does not recognize a Supreme Being as ruler over all is lower in intelligence than the Red Indian: for when white men came to this country they found him worshipping a Great Manitou, the Great Spirit. He is lower in intelligence than the heathen who does not acknowledge a supreme God; lower in intelligence than the most degraded heathen in the time of Christ.

"THE ACKNOWLEDGMENT OF A SUPREME BEING AS A RULER OVER ALL."

Do you know what the Scripture says? James in his epistle says:

"Thou believest that there is one God; thou doest well: the devils also believe and tremble."

Does that save them? I want to know in this Christian land, does Mr. Harwood seriously present that as a thing to commend to a minister, or a member of the Church or the members of secret orders, that they acknowledge a Supreme Being as a ruler over all? Why, the Mohammedans do that. The Jews do that. The Chinese do that. The heathen do that. That is consistent with heathenism; but what is the essence of Christianity?

You know it. Jesus Christ said,

"I am the Way, the Truth and the Life; no man cometh unto the Father but by Me."

Is that true?

Voices:-- "Yes."

Then, is there any other way to the Father?

Voices:-- "No."

Now, let me tell you, I hold in my hand the facts, in the accepted text-book of the Freemasons themselves. I have examined it carefully, and one of the gravest charges I have against the whole Masonic fraternity, is that

#### THEY REJECT THE LORD JESUS CHRIST.

And it is the Masons who are at the bottom of the whole business. The others—well, the others they are the Day Mare of the Desert idiots, and you wretched teetotalers who have got Knights Templars, Rechabites and other watery imitations of Freemasonry and you miserable Foresters, and I. O. O. F., which I am told means 100 fools. (Laughter.) I say, you various orders of that kind are the spawn of the Freemasons, and I take it that, therefore, Freemasonry is the principal ground of attack.

I have it here in the Royal Arch ceremonies the quotation from second Thessalonians, third chapter 6th and 10th verses, which is used as the form to be employed in connection with the initiation of members into that degree.\*

"Now we command you brethren, that ye withdraw yourselves from every brother that walketh disorderly."

Now that sounds all right, does it not, but it is all wrong, because they have omitted the words that are in the Scripture.

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\* "These facts as to Masonry are taken from 'The Masonic Ritual, a Pocket Companion for the Initiated,' Containing the Rituals of Freemasonry, embraced in the Degrees of the Lodge, Chapter and Encampment. Compiled and Arranged by Robert Macoy, Past Master, Past Grand Secretary, Past Grand Commander, Grand Recorder, etc. New York: Clark & Maynard, 5 Barclay Street. 1867."



"Now we commend you brethren, *in the name of our Lord Jesus Christ*, that ye withdraw yourselves from every brother that walketh disorderly."

What did they omit?

The words: "In the Name of the Lord Jesus Christ."

The Masons cannot deny the fact that in the solemn initiations, in their higher degrees especially, when they pretend to quote from the Bible, the name of the Lord Jesus Christ is cut out

Listen!

Again further on in the same:

"Now them that are such we command and exhort,—that they with quietness they work, and eat their own bread."

That sounds all right, does it not? Listen!

"Now them that are such we commend and exhort *by our Lord Jesus Christ*."

They have omitted that, and in the closing words of that they have omitted these words:

*"The grace of our Lord Jesus be with you all,"*

and throughout the whole of these ceremonies, especially in the higher degrees, they deliberately cut out every reference to the name of our Lord Jesus Christ. They even begin in the Degree of Mark Master by emitting, in the Opening Charge, the words in 1 Peter, 2-5:

"Our Lord Jesus Christ."

Is that the kind of a thing for a Christian minister, a presiding elder, a bishop of the church of the Lord Jesus Christ to enter into? Tell me!

Audience:—"No."

Then, with whom has he entered into fellowship, when he becomes a member of a brotherhood which cuts the name of our Lord Jesus Christ out of their ritual, and out of the Bible which they deliberately mutilate?

Audience:—"The devil."

#### A PERSONAL APPLICATION.

Dr. Dowie:—He has entered into fellowship with the devil, because he has entered into fellowship with those who deny our Lord Jesus Christ. That is where Dr. Frank Bristol is; that is where every official member of the First Methodist Church, Evanston is; that is where Bishop Malleliou is; that is where Dr. Hirst of the Centenary M.E. Church is; that is where Dr. Traveller the City Missionary of the Chicago District of the M.E. Church is; that is where Bishop Cheney and Bishop Fallows of this city are; that is where Mr. Jenkin Lloyd Jones the Unitarian is; that is where Dr. Lorimer of Immanuel

Baptist Church, now of Tremont Temple, Boston, is ; that is where men are who are in organizations that cut out the name of our Lord Jesus Christ. They are in connection with organizations that are anti-Christian, in fellowship with Jews, Infidels and Unitarians. Are these men really our brothers in the Lord Jesus Christ. What are they? Are they ministers of Christ?

Audience:—"No."

Dr. Dowie:—Who are they ministers of?

Audience:—"The devil."

Dr. Dowie:—Let them hear that from Zion.

A voice:—"What about Martin?"

Dr. Dowie:—Martin of the Western Avenue M. E. Church who went to the devil the other day, and was expelled from his church? Poor Brother Martin; I do not wonder that he went to the devil. It is easy to do it from a Masonic Lodge.

Another voice:—"And Rev. Drew?"

Another voice:—"Dr. Bolton."

Dr. Dowie:—Poor man, gone demented and done wrong. He apparently is another. But their name is Legion. Do I want to add more?

Audience:—"No."

Dr. Dowie:—Do you remember of that M. E. minister the other day, chaplain of the Illinois Grand Lodge, who was found in the streets of Decatur with a bullet through his brain. They tried to make it murder, but they had to make it suicide. I tell you when a man has gone through these lodges and got into their accursed secrets, he loses all hold of God and goes swiftly to the devil.

In the closing part of this article we have a very serious condition confronting us.

"It is perhaps quite within bounds to say that these orders are increasing in membership in the United States at the rate of between two hundred and fifty and three hundred thousand members annually."

Friends, where are these two hundred and fifty and three hundred thousand to come from!

FROM WHENCE COME 300,000 RECRUITS ANNUALLY?

I venture to say, that in proportion to their numbers, the great majority are coming from the children of professing Christians.

Now, the mere enumeration of these facts presents to you not a set of theories, but a tremendous set of national, ecclesiastical and domestic conditions which are opposed to the welfare of the people.

Let me briefly review them.

How are these facts when you bring them to bear, first of all, upon the Church of God.

We see to-day that the minister who is a member of a Secret Society, let alone a member of a dozen, is unfitted for his work as a leader of the Children of the Light: for he is a lover of darkness.

It is impossible for him to reprove the sinner for drinking when he is the member of a lodge that is continuously drinking champagne at night, and finding real pain in the morning.

It is impossible for him to consistently rebuke men for spending their money in tobacco when he sits down with them to their smokes.

It is impossible for him to rebuke them for their infidelity when he calls them brothers and joins hand with them, and hails them as being acceptable to the Supreme Architect of the universe.

It is impossible for him to command them to repent when the god of the Freemasons is not the God and Father of our Lord Jesus Christ; when the god of the Freemasons is not to be found in Jesus Christ the Son of God, or in the Holy Ghost, who is never mentioned, but when the god of the Freemasons is to be found in the scripture name of god which is whispered but never written, and which we heard to-day is whispered into the ear of the Mason in the Blue Lodge, *Mah-hah-bone*.

WHO IS MAH-HAH-BONE?

See that emblem? [Holding up a Masonic apron, and pointing to one of its emblems.] That is the emblem of the sun god. In the east is the Worshipful Master. In the west is the Senior Warden. In the south is the Junior Warden; representing the sun which rises in the east passing around to the west. That is the statement in the lodge. The statement in the lodge is that they are bowing before the sun, *Mah-hah-bone*.

There is nothing to distinguish this from the old sun worship. Nothing at all. I venture to say this, that there is no minister, whether he is Dr. Bristol, or Dr. Lawrence, who is a defender of Masonry, Dr. Lorimer or Dr. Bolton, or any other who will dare to stand up and tell you that the god of the Freemasons is the God and Father of our Lord Jesus Christ.

If he does he lies, and he knows he lies; for the name of God is not *Mah-hah-bone*.

How then can that man when the Knights Templars march into his church and draw their swords, and with the rattle and clatter of their sabres take possession of the Church of God, how can that man who sits a trembling coward in the pulpit, rebuke them for their sins, when he is a partaker in their sins?

But the facts as to

THE REAL NATURE OF FREEMASONRY ARE EVEN WORSE than I have yet spoken.

It is not until we get the real facts as to the Highest Degrees of Masonry that see its diabolical character fully displayed. In the Order called the Knights Adepts of the Eagle or Sun, we have a poisoned spear thrust into the very heart of Christianity.

In this Order the Knights "are bound to cause the death of those who divulge their obligations and take vengeance on the treason by the destruction of the traitor."

Now the preceeding degree of the Thrice Illustrious Order of the Cross makes the "Mark" of the Beast clearly on every Knight—the Mark of Baal.

Here are the words which prove how the Masons have turned the sign I. H. S., "*Jesus Hominum Salvator*," (Jesus, Savior of Mankind) into "Baal, Sha-Lisha," Lord of the Three—the Sign of the Devil.

#### FREEMASONRY ESTABLISHES THE WORSHIP OF BAAL.

Worthy Senior Inductor:—"Your sign is —?"

Most Worthy Provost:—"The last sign of my induction. But you have the mark of a sign."

Worthy Senior Inductor:—"The sign whereof my mark is a mark, I hope is in the Council above."

Most Worthy Provost:—"But the mark —?"

Worthy Senior Inductor:—"Is in my bosom." Thereupon he produces his mark in his left hand and with the fore finger of his right on the letter S, on the cross, asks, "What's that?"

Most Worthy Provost:—"Lisha." Worthy Provost puts his finger on the letter H, and asks, "What's this?"

Most Worthy Inductor:—"Sha." Worthy Senior Inductor then puts his finger on the letter I, and asks, "What's this?"

Most Worthy Provost:—"Baal. What then is your mark?"

Worthy Senior Inductor:—"Baal, Sha-Lisha; [Lord of the three.] I am the Lord."

Most Worthy Provost:—"You are my brother, and the duty is yours of ancient right: please announce the Council open."

A knight being admitted, the end of the dialogue between himself and the officers of the Council is as follows:

Most Worthy Provost:—"Worthy sir, know you the cross of our Council?"

Knight:—"I am a Christian."

Most Worthy Provost:—"No more."

Alas! alas! and so the Knight says "*I am a Christian no more.*"

The Cross is now the emblem of Baal—the Sun God—and the Knight of the Cross is now ready to be made a Knight of the Sun.

In that Order he

#### REJECTS ALL RELIGION

in the following words:

“Behold, my dear brother, what you must fight against and destroy, before you can come to the knowledge of the true good and sovereign happiness! Behold this monster which you must conquer—a serpent which we detest as an idol that is adored by the idiot and vulgar under the name of Religion!”

Here then is

#### MASONRY UNVEILED AS THE FOE OF ALL RELIGION.

This leads to the Degree of the Knights of Kadosh or the White and Black Eagle—which is the “*Last Degree of Masonry*”—the “Obligation,” of which is given by the Devils already in it, “in order to link you to us forever.”

So far as can be ascertained, the first Chief of this Order was Frederick the Great of Prussia, who was its so-called Thrice Illustrious Knight Grand Commander.

It is the most terrible of all the Degrees in its avowed principles of hatred and murder, and in it all are dressed in black, with white gloves, with a broad black ribbon, worn from the left shoulder to the right hip, to which hang the attribute of the Order, a Red St. Andrew's Cross in the middle of two swords. No aprons are worn and there are no decorations, nor any emblem, as the curtain is entirely drawn. The only exception is a Mysterious Ladder, which is covered until the candidate has taken his obligation.

When the candidate has mounted the seven steps of this Mysterious Ladder, it is lowered, and he passes over it, and reads the words at the bottom of the Ladder.

“NE PLUS ULTRA.” (NOTHING MORE BEYOND.)

The various Obligations of this Order compel the Knight to swear (1) to “revenge the death of our ancestor;” (2) to “suffer death and have his body buried under the throne;” (3) to “take revenge on the traitors of Masonry;” (4) to “pay due *obedience at all times* to the Princes of the Royal Secret;” (5) to “live and to die in his religion” (Baal-worship as we have seen); (6) to “follow at all times, and in all points, every matter that you are ordered and prescribed, by the Illustrious Knights and Grand Commander, to whose orders you swear submission and obedience on all occasions without any restrictions;” (7) to “sacrifice the traitors of Masonry;” (8) to “implacable hatred to the Knights of

Malta;" (9) to "secrete from the vulgar your estate and what you are."

I appeal to all honest-minded men everywhere to say whether these nine obligations and vows as these are not wholly inconsistent with loyalty to any authority in Church and State; and as to whether they do not absolutely compel the person making them to be the abject slave of his fellow Knights and their Grand Commander to the entire exclusion of his duty to his home, his Country, and his God.

It is a farce to say that Freemasonry is opposed to Roman Catholicism.

It is exactly similar to it in fundamental principle.

It establishes the infallibility and supremacy of a person, or persons, whom its wretched members know nothing about; and, in that respect, is worse than Rome which establishes the infallibility and supremacy of a monk on the Papal Throne who is known to all.

Who is the Grand Commander to-day of the Knights of Kadosh?

Can any person answer?

It may be the present Emperor of Germany, or it may be the Prince of Wales, or it might even be the Pope of Rome himself; for the Jesuits are equal to attaining that dignity for him, even while they are pretending hostility to Freemasonry.

Dare any Christian man place himself in the position of being associated with these Baal-worshippers, who have made a Covenant with Death and an Agreement with Hell?

Can there be any wonder that Christianity to-day is not a power compared to what it ought to be, when it has been so largely swallowed up by Freemasonry, at the bottom of which is the devil, in the shape either of a king or a pope?

The denominations have long been lukewarm. The Laodicean condition of the Episcopalian, the Presbyterian, the Baptist, the Methodist Episcopal, the Congregationalist and other churches is well described in the letter to the Laodicean Church.

"So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of My mouth."

To-day the vast mass of the churches of the United States of America are a dirty, ecclesiastical spew that God has turned out of His mouth. (Amen.)

Am I bearing false witness against my neighbor. Do not statistics recently published show that there were 3,000 churches east of the Allegheny Mountains last year that did not

have one single addition to their membership by conversion?

That is a statistical fact that Dwight L. Moody is responsible for. I ask you to think what that means; that 3,000 pastors labored and preached fifty-two Sundays in the year, and, perhaps, at least one day in the week; that superintendents of Sunday Schools and Sunday School teachers held class meetings, and that the whole aggregate working force of the church did not win one single addition to its membership by conversion. It is worse than the old Latin proverb which tells us that the mountain labored and brought forth a ridiculous mouse. Why, three thousand of these mountains all labored, and they have not even brought forth a mouse, did not bring forth one single member.

#### A FEW FACTS REGARDING THE CHRISTIAN CATHOLIC CHURCH.

I do not boast about Zion. I think we have done less than we ought to have done, but when I tell you this, that in one year more than 80,000 lips have confessed Christ in our meetings, we have reason to thank our God. (Amen.) We have baptized nearly 300 persons since we opened this Tabernacle. I baptized 140 in one day, and I venture to say this, that there is not a church in Chicago, and perhaps in the United States, that has won as many from sin and shame and Secret Societies and rum and Rome and tobacco and filthy immorality than has the Church of God in Zion, and we praise Him for it to-day. (Amen. Applause.)

If every one of the 450 Churches in Chicago had baptized as many, and were to continue doing so, the entire adult population of Chicago would be Baptized Believers in less than three years.

There has not been a week in the last three years when less than 3,000 persons have stood up and confessed Christ. Is that not true?

Audience:—"Yes."

Three thousand persons a week for the last three years is 468,000 persons, and I believe I shall be right in putting it at a round half million in the three years, besides the effect of the LEAVES OF HEALING in all parts of the United States and in every part of the world.

I venture to say this with all humility, to my brethren in the ministry throughout the whole United States of America, that these are facts, and this congregation endorses that statement, do you not?

Audience:—"Yes."

Then you have been with me, and I want to say this:

supposing that of these 500,000 only one-tenth were blessed. That would be 50,000. Take it down still further and say that only one-tenth of that number were blessed, that would be 5,000, and I venture to say there is no person who has been associated with this work and knows it that would put the number to have been saved in three years at less than 25,000 persons. I venture to say this that I have a right to fling these facts in the faces of the secret society—rum and tobacco-cursed churches, and these ministers, and say, Look at this and that! 3,000 churches that do not add a member, and one church that in three years can at least send forth a statement of 25,000 who have been won to God!

We have been maintaining our protest against Secret Societies all the way through, have we not?

Audience:—"Yes."

Dr. Dowie:—We have been maintaining our protest all the way through against rum, have we not?

Audience:—"Yes."

Dr. Dowie:—We have maintained our protest all the way through against Rome, have we not?

Audience:—"Yes."

Dr. Dowie:—We have maintained our protest all the way through against tobacco, have we not?

Audience:—"Yes."

Dr. Dowie:—Against swine's flesh, have we not?

Audience:—"Yes."

Dr. Dowie:—Against doctors, drugs and devils, have we not?

Audience:—"Yes."

Dr. Dowie:—Has not God honored us?

Audience:—"Yes."

"Them that honor Me I will honor."

I venture to say, if every evangelical minister of the United States had had 25,000 persons blessed through his ministry in the last three years, that there would not be an infidel in the United States of America. (Applause.) That is a statistical fact. Work it out.

Now, friends, these are facts, and I venture to say I have a right to tell them, but God forbid that I should glory, save in the cross of Christ my Lord. God forbid that I should take one atom of that glory to myself. I never have. God helping me I never will.

Every crown has been laid at Jesus' feet.



Now, having dealt with Secret Societies as the Foes of God and His Church, let me, in the brief time at my disposal, show you

SECRET SOCIETIES AS THE FOES OF THE HOME.

Friends, I will tell you where I got my first inspiration against Secret Societies.

A REMINISCENCE.

It was in the very same month of the very same year that the Lord showed me that Jesus Christ had ordained me to the ministry of healing; that the Holy Ghost had come upon me, so that I could lay my hands upon the dying, and when they had faith in Jesus Christ, they should live. It was in the year 1876.

I have never told this story before in public.

I have asked God to-day that He would help me to tell it without breaking down.

Friends, I do a good deal of weeping. I try to do it alone with God. If I spoke from this platform as I felt, I could not speak at all. I do not dare to trust myself, but in the silence of my room and when no eye but God's can see, my heart breaks over these things.

I had gone to the home of the dying, and I had prayed with them and God had healed them. You will find that story in my tract, "He is Just the Same To-day." But this story has never been written.

One of these homes that I went to was the home of a broken-hearted woman. The children were dying in the plague, and I laid my hands upon them. They were healed. It was the midnight hour that I prayed for them.

The broken-hearted mother had come to my home in Newtown, Sydney, Australia, and I thought she was a widow, for she always wore deep mourning as she sat in the church, and her face was so sad, and no husband ever sat by her side, and no loving father had his arms around the little ones. As I talked from the pulpit I could see no father. I saw little children cleanly kept, and apparently a widow, and when I was sent for to see these children, I thought I was going to the home of a widow. As I prayed and laid hands upon them, I prayed God, the God of the fatherless, the husband of the widow, in His holy habitation to hear my cry, and I heard bitter sobbing by my side, as the woman knelt there, as I thought, a widow.

The prayer had not left my lips more than a few minutes, and the tears of joy had been dried, for the little ones were

healed, when we heard a loud knocking on the door, long past the midnight hour, and the oaths and curses that rang in the silent night made me think that some terrible marauder, murderous with foul desire, was attacking the house of the widow, and I prepared to defend with my life the widow and the fatherless, and I said: "Stay still. I will defend you against that monster whoever he is."

Blows were rained upon the door, and curses such as I dare not repeat, and then the statement was made that I was there for an impure purpose. God forgave him for it: for he afterward repented. In my heart every woman under my ministry, in all places and at all times, has been sacred to me as my mother or my daughter; but I heard my own name linked with a word of shame that made me tingle with indignation.

Oh, my God, how I felt it, and I wondered who the ruffian might be. I said, "Do you know who that monster is?" to the weeping mother, and she said, "Oh, Doctor, he is my husband."

"Your husband? I thought you were a widow. Where has he come from?"

"He has come from the Masonic Lodge. This is the way he comes many nights, and he has heard from some one that you have come to pray with the dying children."

Well, friends, I am not a very strong man. I have never struck a man in my life a blow that I can remember. I have never carried a weapon like this. [Holds up a couple of revolvers which were laid upon the table.] There are two of these which were surrendered to me last week; one by a lady who was a member of the Eastern Star, and the other a Secret Society man. They laid them here after my speaking, "Do not take a deadly weapon to protect your life. Be willing to be killed rather than to kill anybody." They will be hung with other revolvers on the Walls of Zion as trophies captured from the enemy. I never carried a murderous weapon, but I went to that door, and I opened it, and I confronted that villain, and I confronted the devil that was in him, and I said, "How dare you link my name with the devil you have been serving in that Lodge to-night? How dare you pour upon your wife that word of shame," and I grasped him by the collar, and I dragged him in and threw him down upon the bed, and I said, "Stir if you dare," and quick as thought he put his hand upon his weapon, and as quick as thought I had a rope around him. It was tighter

than the tow-line he had been tied with when he was initiated in the Lodge. I let him lie there, and he looked at me, and presently there dawned something upon the poor wretch's mind.

"My God!" he said. "My God!" And in a moment the prayer we had offered was answered. The devil had gone out of him and he looked about him. "My God," he said, "where am I? Where have I been? What have I done in my drunken fury? Have I at last murdered some one that I am tied like this?"

He often feared that he would commit murder.

I spoke to that man, and, although he wept, I can not tell you that we won him to Christ that night. No, no, I would be glad to tell you that. But in the end Christ was conqueror.

For a few weeks he was sober, and on one of these days he came to my house, and before I could prevent him he had got down on his knees, and said, "Oh Pastor, (they usually called me pastor) forgive me. God used your hands in the healing of my children, and I insulted you. They told me what I said about you."

I tried to get him to his feet, but he not only knelt but he grovelled, and he said, "I will not rise until you forgive me."

"Then," said I, "you are forgiven, and stand on your feet and vow that you will surrender yourself wholly to your God."

For a time he was sober, as long as he kept away from the Lodge.

But he was a high degree Mason, and one night they demanded the account of some stewardship of his and he went to give it, for he was an honest man in heart. He went to give it, and I know not how, but they got him to drink a glass of wine, and he says that they drugged it, and I think it is likely, but at any rate he never came home that night, nor did he come home the next day, nor for the whole week, and they did not know where to find him. They found him at last in a low den of the city of Sydney, robbed of everything; all his Masonic jewels gone; all his money gone; all his health gone; all his happiness gone; all his hopes for heaven gone, hopes he had cherished in the years before when he was a Sunday School superintendent, when his wife married him, a kind, good, loving, sweet-faced man. It was the lodge, the *lodge*, the LODGE alone that had carried

him on, until he forsook church, home, duty, business, everything for the lodge, the *lodge*. Then the drunkard's hell lay before him; and he was brought home to die, *to die*, to DIE.

Friends, I was brought once more to him, and he looked at me as he lay upon his bed, his loving wife attending him, his hands white and pale as the sheet upon which he lay.

He said, "Pastor, the devil has gone out, but God has not come in yet. God has not come in. *God has not come in.*"

He said, "The lodge devil has gone out. The drunken devil has gone out. The tobacco devil has gone out. Yes, they are all gone out, but I am about to go out too—*into the darkness! I have no light!*"

He said, "Pastor, do not tell me God will have mercy upon me. He can not. *He can not.* He is letting me live to tell you what the secrets of the Freemasons' Order are. He is letting me live to tell you what a Freemason wants to tell you, that you may know what a hell it is," and there and then he told me not only what I have heard to-day, but other things I have not read in any of the Masonic or Anti-Masonic writings.

#### MASONIC AVENGER OF BLOOD.

I did not think it best to say of my own knowledge this morning what God has enabled me to show you to-day is upon record in print, but I knew it: that just as the Danites among the Mormons were the avengers of blood, so there was an order, a secret degree among the Freemasons the members of which vow *that they will be avengers of blood*. I knew it from his lips. I knew it from what he told me. I know it now, and I will tell you more.

#### LOYAL ORANGE LEAGUE WITH DEATH AND HELL.

The Highbinders of China, the Mafia of Italy, the Clannagael of Chicago that murdered Cronin, the Freemasons of America who murdered Morgan are no more murderers than the Loyal Orange Men who have an oath and a penalty which disgraces Protestantism and affirms what, perhaps, Brother Rouayne did not know, the very same oath that is in Freemasonry, the very same penalty, only aggravated, is in the fifth degree of the society that is said to be defending Protestantism, and I will prove it.

William Taylor will be here to-night and he will tell you where he took that obligation, not across the sea, not in Canada, but in Bay Mills, Michigan, when a sword was held to his throat and another to his heart, and another to his bowels he

took the obligation that he would submit to having his tongue torn out, his heart cut out, his body cut in twain and disemboweled, etc. I tell you that the so-called Protestant organization that is formed for the purpose of defending us against Rome is a covenant with death and hell.

THERE ARE FIVE ORGANIZATIONS THAT HAVE THE DEATH  
PENALTY.

The Freemasons, the Orangemen, the Italian Mafia, the Chinese Highbinders, and the Clan-na-gael, and they are all largely represented in Chicago.

Now let me say a word more.

I left that home where my poor, wrecked, Masonically-deceived and destroyed brother made his terrible confession; but I did not leave until he was fully restored to God and reconciled to his wife and children.

That day my brother found an infinitely merciful God.

He lived for weeks. He lived for months, and at last he fared out, but oh, what a delightful ending.

Friends, his bloated and blotched face came back to an expression and appearance of purity. His heart, through the atoning blood of Jesus Christ, was as white and innocent as a child's.

It seemed to me sometimes as if he must have dreamt his Masonic life; his drunken life; his dissipated life.

One day when I was sent for suddenly, his wife said, "It's too late, pastor, he has gone away before you could come."

"Where?" I said.

"To heaven," she said. "Look on his face," and she led me with a smile into the room, and I looked upon his face, and it was as the face of a sweet youth. Every line of sin, and shame, and sorrow seemed by the Divine Hand to have been completely obliterated, and with the smile on the departed body of the departed spirit, I saw the first Freemason that confided to me its dark secrets, peacefully laid away to rest.

Friends, I have hated, and I have fought every form of secretism from that day to this, and now God helping me Zion Tabernacle and the Christian Catholic Church stands against Secretism in every form forever. (Amen.)

Friends, I shall have to take another opportunity of telling you the effect of Masonic and Secret Societies upon the state, but let me tell you this.

THE WORDS I HAVE READ FROM THE 28TH CHAPTER OF ISAIAH  
ARE APPLICABLE TO-DAY TO CHICAGO,

and when I say this I know that I imperil Zion, so far as man can imperil it.

## SECRET SOCIETIES ARE THE FOES OF THE STATE.

I say that I have to deal with a mayor who has been educated in St. Ignatius by the Jesuits, and yet has been initiated, as I am informed, into the secrets of the Masonic order. There is a gentleman who was here last Sunday, who said that Carter Harrison, Sr., was led from degree to degree by him, and that he was sure that the Junior was the same as his father.

I know this, that there is scarce a judge upon the bench, and an official of any position in the city, who is not either connected with Rome or with Secret Societies, or with both, for let me tell you, I have here to-day the crucifix and the Secret Society badge that came, both of them, from the same man, which indicates what I want to tell you, that Roman Catholics have received from their priests, from their bishops, dispensations to join your lodges, you Orange fools; to join your lodges, you Masonic fools. They have received dispensations to join your lodges, and they are in high positions, and at the same time they are wearing underneath their white shirt a scapular and a crucifix. Do you see it?

A voice:—"Yes."

You think that your Secret Societies are fighting Rome. *Rome has annexed your Secret Societies, and both Rome and you belong to the devil.* [Sensation and Amens.]

CALL.

I ask you this question: Every man and every woman here, who by the grace of God is determined to protest against every work of darkness, and to come out and keep out of all Secret Societies, stand to your feet. [Nearly all rise to their feet.]

Now, wait. I want to see who is standing. [So far as could be seen, only six refused to stand.]

Those who sit still are not prepared to stand with God. If you do not stand with God now, I do not believe you will stand with God at any time, unless another opportunity of repentance is given to you.

May God even now bless the very few now present who will not stand up for their Lord and Master against His secrets foes.

Pray with me my friends.

PRAYER OF CONSECRATION.

My God and Father. In Jesus' name I come to Thee. Take me as I am. Make me what I ought to be in spirit, in soul, in body. Give me power to do right. If I have wronged any, to confess my wrong, to restore, to do right to

all men in Thy sight. Forgive me for the sake of Jesus, the Lamb of God who taketh away the sin of the world. Give me Thy Holy Spirit. Help me to walk in the light, and not in darkness, and if I have walked in darkness, and if I have whispered in darkness; if I have lied in the dark, if I have taken evil oaths in the dark, help me to repent and confess, and give me power to do right, for Jesus' sake. Amen. [*All repeat the prayer, clause by clause, after Dr. Dowie.*]

My brothers and sisters, did you mean that? Can you say, By the grace of God I did?

All repeat :—“By the grace of God I did.”

Dr. Dowie :—Are you willing to follow Christ then fully? Can you say, I am?

All answer :—“I am.”

Dr. Dowie :—Then it is my duty to say as God's minister, that the words He gave to His apostles are true :

“Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain they are retained; whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven.”

As Christ's minister it is my duty to say that God for Christ's sake has remitted your sins and loosed your bonds.

“Sin no more, lest a worse thing come unto thee.”

#### CLOSING.

The service which had been continuous for nearly four hours was closed by singing the Hymn “Sin no more!” and the Doxology.

As the vast, and profoundly thrilled, audience sang the chorus

“Sin no more, thy soul is free,  
Christ has died to ransom thee;  
Sing the message o'er and o'er,  
Christ forgives thee, sin no more,”

over and over again, tears flowed down many cheeks, and it was evident that God the Holy Spirit was moving on every heart.

The meetings had now covered eight hours, with an interval for refreshment, but there was yet another meeting, to be held on this wonderful day of battle against the Powers of Darkness.

The Benediction closed the service.

## TESTIMONIES OF THOSE WHO HAVE LEFT SECRET SOCIETIES.

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The pressure upon our columns is so great, that we are obliged to condense the report of the evening service of the First All-Day Testimony Meeting against Secret Societies, held in Zion Tabernacle.

After thanksgiving for the manifold blessing of God upon the services of the day, prayer was offered by Rev. William Fenton, of St. Paul, Minn., after which the announcements were made by Dr. Dowie.

### INVOCATION.

Let the words of our mouths, and the meditation of our hearts, and the testimony of these witnesses be acceptable in Thy sight, O Lord, my Strength and my Redeemer.

TESTIMONY OF MRS. SALLY FORD, 3019 DEARBORN ST., CHICAGO. LEFT THE INTERNATIONAL ORDER OF TWELVE, KNIGHTS OF TABOR, AND DAUGHTERS OF THE TABERNACLE NO. 16 OF WHICH SHE WAS A MEMBER FOR 15 YEARS.

At Dr. Dowie's request, Mrs. Ford again put on her showy regalia which she had given up, and told the story of her deliverance:

"I belonged to the Union Tabernacle No. 16 fifteen years, I think.

"I went out to Stony Island Avenue and was healed out there and put down doctors and drugs.

"I had LaGrippe after that, and they came and found me very sick. Well, of course I was paying my dues like I always had, and they said if I did not have any doctors or take any medicine, of course they could not give me any money.

"Well, I paid \$2.00 after I went out to Stony Island Avenue, and when I got sick I could not get anything, so I just drew out.

Mrs. Ford spoke also of the effect upon her of Dr. Dowie's preaching against Secret Societies and her desire to do in all things what God required.

By request she repeated the story of her healing, which is given on pages 647 and 648 of LEAVES OF HEALING for July 31, 1896, Vol. 2, No. 41.



TESTIMONY OF WILLIAM TAYLOR, 1201 MICHIGAN AV., CHICAGO,  
LEFT THE LOYAL ORANGE LEAGUE OF WHICH HE WAS A  
MEMBER 2 YEARS.

Dr. Dowie:—To-day I told you that there were five secret orders that had made a covenant with death and hell. We have had that all out to-day very thoroughly. Freemasons, the Clan-na-gael, Orange Institution, the Italian Mafia and the Chinese Highbinders.

These are the five secret orders in Chicago to-day that have the death penalty.

Now, I want Wm. Taylor to tell us what the obligation is in the second degree of the Loyal Orange Institution as it was given to him in Bay Mills, Michigan—how long ago?

Mr. Taylor:—"A year ago last March."

Dr. Dowie:—He is in Zion being blessed spiritually, and feels that in accordance with that passage in Leviticus 5 that we have quoted several times to-day, it is his duty, having made an oath that is sinful, to confess it, and to ask God to forgive him. Now, so it is with all who are here to-night who have come out of Secret Lodges.

Now, William, you just tell us what the second degree is, how you have come out of it, and why you have done so.

Mr. Taylor said, "Friends, if there are any Roman Catholics here this will catch them. I took the first degree, and of course that did not amount to much, but the second degree does on account of the oaths and obligations.

"Friends, if there are any Roman Catholics here I suppose this will tickle them on account of coming from an Orangeman. Of course you know the Roman Catholic and the Orangemen are opposite, one is against the other just as hard as they can be."

Dr. Dowie:—Oh, that is a mistake; they both agree with the devil: for they walk in darkness.

Mr. Taylor:—"Well, they do in one way. I cannot give you full particulars of the second degree it would take too long, but I will give you the Oath, and some of the things I went through showing what a man has got to put up with, and what a little bit of fun they have with him when he is taking the degree. In the first place the degree is called the Royal Arch Purple. Those who heard Mr. Roanyne speak this morning heard the whole degree, because there is not a bit of difference between it and the degree of the Masons. The oaths and obligations are just the same, except one is the Orange Lodge, and the other is the Masonic.

When you are initiated you are stripped just the same way as the gentleman was showing the Rev. Mr. Smith.

"You are first taken into the ante-room by the Guide and the Worshipful Master asks 'Is anybody in waiting?'

"'Yes, Worshipful Master, there is brother Taylor who seeks to be admitted into the Royal Arch Purple degree.'

"'Has he been duly and well qualified and prepared.'

"'He is,' and so on. The Director of Ceremonies goes out and says: 'Take off your coat and vest.' My pants are then rolled up, one sleeve of my shirt is taken away, leaving my left breast bare, and my sleeve is rolled up. I am blind-folded, and given a sack and stick about two or three feet long, and there is a sack slung around under my left arm. That was the beginning.

"Well, I went to the door and knocked. I was told to knock three times, and the answer was:

"'What vain or profane comes here to disturb the harmony of this most worshipful Lodge, erected to God and dedicated to Joshua?'

"'No vain or profane, but a worthy Orange brother who seeks to be admitted into the Royal Arch purple degree.'

"The inside Tyler says: 'Then where is he from?'

He replies: 'He is from the outer lines.'

"'Where is he going?'

"'To the inner camp.'

"'How does he expect to get there?'

"'By the aid of a pass.'

"'Has he the pass?'

"'No, I have it for him.'

"'Give it to him,' and the pass is given.

"As soon as I get inside the door, I am struck on the breast with a sword three times; that indicates three sharp pricks, so they will be a prick to the conscience should I ever divulge the secrets, meaning I might expect a knife in my heart.

"I then go to the center of the room, and am told to kneel on the right knee, and repeat the Lord's prayer which I do, and after that is gone through there is an arch formed in the Lodge-room of cord wood sticks, and in your bare feet you are run around there three times which is called a wilderness—called going through the wilderness three times, and receiving the scratches and bites of scorpions, and receiving three great falls with your face to the heavens, and your back to the ground, and you get them good and hard too. (Laughter.)

“You are then taken up for the oath. It is something similar to the oath given this morning. Then you are put through the obligations. I won't take the time to go through them thoroughly. But I can give you the main parts.

“The chart is over your head, and then you have the Bible on your head, the arch in front of you, and there are three men with three lights, and three men with swords. The three lights indicate the sun—one to rule the day, and one, the moon, to rule the night, and the other light indicates the worshipful master to rule his lodge in the fear of God, and with equity and love.

“When you take the obligation there is one sword at your throat, another at your heart, and another across your bowels, and you take the obligation that you will suffer your tongue to be torn out by the roots, your body to be cut in two, your heart to be torn out, and your bowels to be torn out should you divulge any of the secrets. The blindfold is then taken off you, and you are asked what you are most in need of. You tell them light, and when the blindfold is taken off you see three candles and the swords. You are thus initiated into the secret work.”

Dr. Dowie:—Well, there is something else? You are branded at this present moment upon your body, William Taylor?

Mr. Taylor:—“Yes, sir; I am.”

Dr. Dowie:—How did you receive that?

Mr. Taylor:—“In taking the oath, I was told to kneel on my left knee on the coffin. I was told to grope around to see if I could find the serpent, and all of a sudden I was seized, and I felt a sharp pain in my left breast. I was branded with a five-pointed star, indicating five points of fellowship. Then a man comes up to me and says did you find it, meaning did I find the serpent. I reply, ‘No, but it found me.’”

Dr. Dowie:—Now, I ask you, is that Covenant with Death and Hell a right thing for a Christian man? Say Yes or No.

Audience:—“No.”

Dr. Dowie:—And is that the way to fight Rome with the serpent stinging you in the bosom?

Audience:—“No!”

Dr. Dowie:—William, you make this confession because you want to glorify God, and get rid of sin?

Mr. Taylor:—“Yes, sir.”

Dr. Dowie:—Thank you very much. I am glad that this young man, without any pressure, has told us the facts. In

fact I did not know he was an Orangeman until he told me. My opinion about the Orangemen Lodge is this, that the Roman Catholics are ruling it.

Dr. Dowie related an incident connected with his work in Australia where he was convinced that one leading Orangeman was a hypocrite and a sham, both in temperance and in Protestantism. This charge was made publicly in a conference of men that was being held with reference to the general elections, and the man rose up and demanded an apology. Dr. Dowie asked him for the proof of his honesty, as follows:

Stand still here; undo your necktie, and your collar, open your shirt bosom, and I will find an Agnus dei there, and a scapular upon your shoulders.

He would not do it, and there was not a man amongst us who looked upon his face but knew that I was right.

I do not say that every Orangeman is a hypocrite in the sense of being unfaithful to his vow against Roman Catholicism, but I do say this, what I said before to-day, that the secrets of the Masons and their orders are perfectly well known in every town where there is a Jesuit, and you have got plenty of them in Chicago. And that what Mr. Ronayne said this morning is true, that the Roman Catholic Church is a travesty upon the Church of God, and that Secret Societies are a travesty upon Protestantism, and were devised by the devil, and are being very largely made use of, and often controlled, by Rome.

Now, I make that statement to-night, taking the consequences, and I venture to say this that you do well to keep out of every secret association, the A. P. A., and the Good Templars and Rechabites included.

TESTIMONY OF MR. R. H. HARPER, 8 SPRUCE ST., CHICAGO.

LEFT THE I. O. O. F., OF WHICH HE HAD BEEN A MEMBER FOR 20 YEARS, AND THE ROYAL TEMPLARS OF TEMPERANCE.

Mr. Harper's testimony, as to his being led out of Secret Societies by the plain statements in Dr. Dowie's sermons of Jan. 17 and Jan. 24, 1897, will be found on pages 292 and 293 of the LEAVES OF HEALING for Feb. 20, 1897, Vol. 3, No. 19.

MR. HANDYSIDE testified that he had left the K. of P., A. P. A., Royal League, a Military Organization with political side issues, because he had been blessed in Zion, spirit, soul and body, and had no use for any Secret Societies whatever.

- MR. GEORGE C. MAIER testified that he had come out of the Knights and Ladies of Honor and the Sons of Herman, because if he wanted to be a Christian, he could not be in Secret Societies.
- MR. CHARLES CORSEAR testified that he had come out of the Knights of Pythias, because he was disgusted with it just as soon as he got initiated.
- MR. JAMES MICHAELS testified that he came out of the Knights of Pythias, Independent Sons of Honor and Knights of Labor, because he could not find any good in them.
- MR. GEORGE JACKSON testified that he came out of the A. P. A. and Orangemen, because he had joined the heavenly society, the secrets of which he had in his heart, and was free to give them away to the unsaved about him.
- MR. PETER STOFFREGEN, 247 31st St., Chicago, testified that he had come out of the Odd Fellows and Stationary Engineers, because he failed to find any good in them.
- MRS. JOHN MURDOCK, 1503 Wabash Ave., Chicago, testified that she had come out of the Eastern Star because she did not see any good in it.
- MR. JOHN MURDOCK, 1503 Wabash Ave., Chicago, testified that he had come out of the Freemasons, of which he had been a member 23 years; of the I. O. O. F., 17 years; of the K. of L., 15 years; of the A. P. A., 6 months; Knights of the Palm and Shell, 1 year; Clan Gordon, 2 years; Knights of Honor, 3 years, and the Eastern Star. He said:
- “I spent over \$1,000 in Masonry, and it is nothing but a sham, a humbug and a snare. (Laughter and applause.)”
- MR. JOHN MCQUEEN testified that he had come out of the Odd Fellows because he could not be a Christian and belong to a Secret Order.
- MR. HANS HILLERTZ testified that he had come out of the United Order of Foresters because Dr. Dowie's sermons struck him so hard he had to come out.
- MR. A. F. CLEMENS, 1201 Michigan Ave., Chicago, testified that he had come out of the Union League, Good Templars, the Grand Army of the Republic, Grange and the A. O. U. W.
- MRS. J. BERRY, 1717 Wabash Ave., Chicago, came out of the Independent Order of Good Templars.
- MRS. ELLA R. CANARY, 1310 70th Place, Chicago, left the Good

Templars because she noticed the men were not converted and went back to drink, breaking their vows.

MR. O. DAVIS, 1335 73d St., Chicago, left the 57th Council of Chosen Friends, I. O. G. T., and the Sons and Daughters of Temperance.

MRS. AMOS DRESSER, JR., 6108 Stony Island Ave., left the I. O. G. T.

MR. GEORGE JACKLINE, 1201 Michigan Ave., left the Orangemen and A. P. A.

MR. JAMES H. JOHNSON, 485 N. Francisco St., Chicago, left Mount Hebron Lodge, because he saw the foolishness of the whole thing.

MRS. W. H. LEADER, 49 Sibley St., Hammond, Ind., left the Lady Maccabees, of which she had been a member two years.

MR. U. D. LUCE, 8427 Kerfoot Ave., left the K. of P., J. O. U. A. M., and Brotherhood of Locomotive Firemen.

MR. J. H. MARSHALL, 2816 Cottage Grove Ave., left the K. of P., K. of L., and Independent Sons of Honor.

MR. MALCOLM McNEIL, 25 East Chicago Ave., Chicago, left Shamrock & Thistle, No. 275.

MR. WILLIAM H. MORRISON, 630 Michigan Ave., Hammond, Ind., left the I. O. O. F., Orangemen and Iron and Steel Amalgamationists.

MR. MORRIS P. OSBORNE, Byron, Ill., left the I. O. G. T. and G. A. R.

MR. C. W. POST, 357 Webster Ave., left the A. P. A. and the Painters and Decorators Union.

MISS MARTHA RICHARDSON left St. Mary's Temple of United Sisters of Friendship.

MR. HENRY SCOMEDT, 4815 Bishop St., Chicago, left the A. O. U. W. and Foresters.

MR. JOHN WHITE, 1146 48th St., Chicago, left the Tonti, of which he had been a member four years.

MR. J. C. ZETTERSTROM, 6106 Stony Isl. Av., left the I. O. O. F.

Dr. Dowie:—Every one that wants God's blessing stand and pray.

My God and Father. In Jesus' name I come to Thee. Take me as I am. Make me what I ought to be, in spirit in soul, in body. Take me out of darkness and associations with evil and help me to walk in the light and do that which is right in Thy sight. Give me Thy Holy Spirit. Pardon all that is amiss, and give me strength to do right for Jesus' sake. Amen. [*All repeat the prayer clause by clause after Dr. Dowie.*]

The services were then closed with the following

#### BENEDICTION.

And now beloved, abstain from all appearance of evil, and the very God of

Peace Himself sanctify you wholly, and I pray God your whole Spirit, Soul and Body be preserved entire without blame unto the coming of our Lord Jesus Christ; faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God our Father, the fellowship of the Holy Spirit, our Comforter and Guide; one Eternal God, abide in you, bless you and keep you and all the Israel of God everywhere, forever. Amen.

The attendance in the evening at Zion Tabernacle is always smaller than in the morning or afternoon, and this report of the evening service fails to give a correct idea of the number of witnesses against Secret Societies at this first All-day Testimony Meeting on this line.

A large number of both men and women occupied seats in the afternoon in what is now known in Zion as the Witnesses' Gallery, and by their presence there gave silent testimony against the unfruitful works of darkness, from which they had withdrawn. No accurate record was kept of these, but they are estimated at not less than two hundred.

## DO YOU KNOW GOD'S WAY OF HEALING?

BY REV. JOHN ALEX. DOWIE.

Let it be supposed that the following words are a conversation between the reader [A] and the writer [B].

A. What does this question mean? Do you really suppose that God has some one especial way of healing in these days of which men may know and avail themselves?

B. That is exactly my meaning, and I wish very much that you should know God's Way of Healing, as I have done for many years.

A. What is the way in your opinion?

B. You should rather ask, WHO is God's Way? for the Way is a Person, not a thing. I will answer your question in His own words, "I am the Way, the Truth, and the Life; no man cometh unto the Father but by Me." These words were spoken by our Lord Jesus Christ, the Eternal Son of God, who is both our Saviour and our Healer. John 14: 6.

A. But I always thought that these words only referred to Him as the way of Salvation. How can you be sure that they refer to Him as the Way of Healing also?

B. Because He cannot change. He is "the same yesterday, to-day and forever." (Hebrews 13: 8). He said that He came to this earth not only to save us but to heal us, (Luke 4: 18) and He did this when in the flesh on earth. Being unchanged He must be able and willing and desirous to heal now.

A. But is there not this difference, namely, that He is not with us now?

B. No; for He said, "Lo, I am with you alway, even unto the end of the world;" and so He is with us now, in Spirit, just as much as when He was here in the flesh.

A. But did He not work these miracles of healing when on earth merely to prove that He was the Son of God?

B. No, there was a still greater purpose than that. He healed the sick who trusted in Him in order to show us that He came to die not only for our sins, but for our sicknesses, and to deliver us from both.

A. Then, if that is so, the atonement which he made on the Cross must have been for our sicknesses as well as our sins. Can you prove that is the fact from the Scriptures?

B. Yes, I can, and the passages are very numerous. I need quote two only. In Isaiah 53: 4, 5 it is written of Him, "Surely He hath borne our griefs (Hebrew *sicknesses*), and carried our sorrows: . . . and with His stripes we are healed." Then in the Gospel according to Matthew, this passage is quoted and directly applied to the work of bodily healing, in Chapter 8, 17th verse, "That it might be fulfilled which was spoken by Isaiah the prophet, saying, Himself took our infirmities, and bare our sicknesses."

A. But do you not think that sickness is often God's will, and sent for our good, and therefore God may not wish us to be healed?

B. No, that cannot possibly be, for diseases of every kind are the devil's work, and his work can never be God's will, since Christ came for the very purpose of "destroying the works of the Devil." 1 John 3: 8.

A. Do you mean to say that all disease is the work of Satan?

B. Yes, for if there had been no sin (which came through Satan) there never would have been any disease, and Jesus never in one single instance told any person that sickness was God's work or will, but the very contrary.

A. Can you prove from Scripture that all forms of sickness and infirmity are the Devil's work?

B. Yes, that can be done very easily. You will see in Matthew 4: 23 and 9: 35 that when Jesus was here in the flesh, "He healed every sickness and every disease among the people." Then if you will refer to Acts 10: 38 you will see that the Apostle Peter declares that He [Jesus] "went about doing good, and healing all who were oppressed of the Devil." Notice that all whom He healed, not some, were suffering from Satan's evil power.

A. But does disease never come from God?



B. No, it cannot come from God for He is pure, and disease is unclean; and it cannot come out of Heaven, for there is no disease there.

A. That is very different from the teachings which I have received, all my life from ministers and in the churches. Do you really think that you are right, and that they are all wrong in this matter?

B. It is not a question as between myself and them. The only question is, What does God's Word say? God has said in all the ages to His Church, "I am the Lord that healeth thee," (Exodus 15: 26), and therefore it would be wicked to say that he is the deceiver of His people. All true Christians must believe the Bible, and it is impossible to believe that good and evil, sickness and health, sin and holiness could have a common origin in God. If the Bible really taught that, it would be impossible to believe our Lord Jesus Christ when He says, "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." Matthew 7: 18.

A. But even if I agree with all you say, is it not true that the gifts of healing were removed from the church, and are not in it now?

B. No, the "gifts of healing" were never withdrawn, and can never be withdrawn, from the true Church of God: for it is written: "The gifts and calling of God are without repentance." (Romans 11: 29). There are nine gifts of God to the Church (enumerated in 1 Corinthians, 12: 8 to 11), and all these are in the Holy Spirit. Therefore, so long as the Holy Spirit is in the Church, all the gifts must be there also. If they are not exercised, that does not prove that they do not exist, but that the faith to exercise them is lacking in God's servants. The gifts are all perfectly preserved; for the Holy Spirit, not the Church, keeps them safely.

A. What should a Christian then do when overtaken with sickness?

B. A Christian should obey God's command, and at once turn to Him for forgiveness of the sin which may have caused the sickness, and for immediate healing. Healing is obtained from God in one of four ways, namely: first by the direct prayer of faith, without any aid from the officers of the Church, praying as the Centurion did in Matthew 8: 5 to 12; second, by two faithful disciples praying in perfect agreement, in accordance with the Lord's promise in Matthew 18: 19; third, by the anointing of the elders and the prayer of faith, according to the instructions in James 5: 14 and 15; and fourth, by the laying on of the hands of them who believe, and whom God calls to that ministry, as the Lord commands in Mark 16: 18, and in other places.

A. But are people healed in this way in these days?

B. Yes, in thousands of cases. During the last eight years, I have myself laid hands upon over 13,000 persons, and I have seen the Lord's power manifested in the healing of great numbers, many of whom are living witnesses in this country, who have testified publicly before thousands, and who are prepared to testify at any time. This ministry is being exercised by devoted Christians in many parts of America, Europe, Australasia and elsewhere.

A. Is it not the same as Christian Science, Mind Healing, etc.?

B. No. Divine Healing is diametrically opposed to these diabolical counterfeits, which are utterly anti-Christian. These impostures are only seductive forms of Spiritualism. Trance Evangelism is also a more recent form of this delusion, and it deceives many.

A. But how shall I obtain the necessary faith to receive healing, which faith I am at present conscious I do not possess?

B. It is written, "Faith cometh by hearing, and hearing by the word of God." (Romans 10: 17). Our Missions are held for the express purpose of teaching fully the word of God on this matter, and I very heartily invite you to attend the meetings which are announced for Zion Tabernacle. All are welcome and there are no charges of any kind made, for all God's gifts are free gifts. Salvation is the first of these, without which you cannot be healed through faith in Jesus. All the costs of this work are covered by the free-will offerings of the people who attend these meetings, and others whom the Lord leads to help; but the poorest who have nothing to give are as heartily welcome as the richest.

A. Do you see the sick and lay hands upon them in this Mission?

B. Yes, after we feel satisfied that they are fully resting in the Lord alone for the healing, we see privately, so far as time permits, those who attend; but under no circumstances do we claim the power to heal any; for "power belongeth unto God."

A. Have you any writings upon this subject which can be purchased?

B. Yes, these can be obtained at the office of Zion Publishing House, 1207 Michigan Ave., or at Zion Tabernacle, 1621 1633 Michigan Ave., Chicago, Ill., but the best book on Divine Healing is the Bible itself, studied prayerfully and earnestly.

We extend to you a hearty invitation to attend the meetings, which are free to all. Our prayer is that you may be lead to find in Jesus Christ our Lord and God, your present Saviour from sin, your Healer from sickness, your Cleanser from all evil, your keeper in the way to Heaven, your Friend and your All for time and Eternity. We pray that these words may help many who read, and that our little conversation may bear fruit in leading many readers to look to Jesus only.

"The healing of Christ's seamless dress,

Is by all beds of pain;

We touch Him in life's throng and press,

And we are whole again."

## PSALM XCI.



**H**E that dwelleth in the secret place of the Most High  
Shall abide under the shadow of the Almighty.  
I will say of Jehovah, He is my refuge and my fortress;  
My God, in whom I trust.  
For He shall deliver thee from the snare of the fowler  
And from the noisome pestilence.  
He shall cover thee with His pinions,  
And under His wings shalt thou take refuge:  
His truth is a shield and a buckler.  
Thou shalt not be afraid for the terror by night  
Nor for the arrow that flieth by day;  
For the pestilence that walketh in darkness,  
Nor for the destruction that wasteth at noonday.  
A thousand shall fall at thy side,  
And ten thousand at thy right hand;  
*But* it shall not come nigh thee.  
Only with thine eyes shalt thou behold,  
And see the reward of the wicked.  
For thou, O Jehovah, art my refuge!  
Thou hast made the Most High thy habitation;  
There shall no evil befall thee,  
Neither shall any plague come nigh thy tent.  
For He shall give His angels charge over thee,  
To keep thee in all thy ways.  
They shall bear thee up in their hands,  
Lest thou dash thy foot against a stone.  
Thou shalt tread upon the lion and adder:  
The young lion and the serpent shalt thou trample under feet.  
Because he hath set his love upon Me, therefore will I deliver him:  
I will set him on high, because he hath known My name.  
He shall call upon Me, and I will answer him;  
I will be with him in trouble:  
I will deliver him, and honour him.  
With long life will I satisfy him  
And shew him My salvation.

## ISAIAH, CHAPTERS LIX AND LX.

**A**ND THE Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith Jehovah.

"As for Me, this is My covenant with them, saith Jehovah; My Spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out the mouth of thy seed, nor out of the mouth of thy seed's seed, saith Jehovah, from henceforth and for ever.

"Arise, shine; for thy light is come, and the glory of Jehovah is risen upon thee.

"For, behold, the darkness shall cover the earth, and gross darkness the people: but Jehovah shall arise upon thee, and His glory shall be seen upon thee.

"And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

"Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side.

"Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces [or, wealth] of the Gentiles shall come unto thee.

"The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of Jehovah.

"All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on Mine altar; and I will glorify the house of My glory.

"Who are these that fly as a cloud, and as the doves to their windows?

"Surely the isles shall wait for Me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of Jehovah thy God, and to the Holy One of Israel, because He hath glorified thee.

"And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in My wrath I smote thee, but in My favour have I had mercy on thee.

"Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces [or, wealth] of the Gentiles, and that their kings may be brought.

"For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted.

"The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of My sanctuary; and I will make the place of My feet glorious.

"The sons also of them that afflicted thee shall come bending unto thee; all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee; The city of Jehovah, The Zion of the Holy One of Israel.

"Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations.

"Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I Jehovah am thy Saviour and thy Redeemer, the mighty One of Jacob.

"For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness."

## **GOD'S WAY OF HEALING.**

BY THE EDITOR.

---

### **God's Way of Healing is a Person, not a Thing.**

Jesus said, “*I am* the Way, the Truth and the Life,” and He has ever been revealed to His people in all the ages by the Covenant Name, Jehovah-raphi, or “*I am* the Lord that Healeth thee.” (John 14:6 and Exodus 15:26).

### **The Lord Jesus Christ is still the Healer.**

He cannot change, for “He is the same, yesterday, to-day, and forever,” and He is still with us, for He said, “Lo, *I am* with you always, even unto the end of the world.” (Hebrews 13:8 and Matthew 28:20). Because He is Unchangeable, and because He is present, in spirit, just as when in the flesh, He is the Healer of His people.

### **Divine Healing rests on Christ's Atonement.**

It was prophesied of Him, “Surely He hath borne our griefs (Hebrew, *sicknesses*) and carried our sorrows, and with His stripes we are healed,” and it is expressly declared that this was fulfilled in His ministry of Healing, which still continues. (Isaiah 53:4, 5 and Matthew 8:17).

### **Disease can never be God's Will.**

It is the Devil's work, consequent upon Sin, and it is impossible for the work of the Devil ever to be the Will of God.

Christ came to “destroy the works of the Devil,” and when He was here on earth He “healed every sickness and every disease,” and all these diseases are expressly declared to have been the “oppression of the Devil.” (1 John 3:8, Matthew 4:23 and Acts 10:38).

### **The Gifts of Healing are Permanent.**

It is expressly declared that the “Gifts and calling of God are without repentance,” and the Gifts of Healing

are amongst the Nine Gifts of the Spirit to the Church.  
(Romans 11: 29 and 1 Cor. 12: 8-11).

**There are Four Modes of Divine Healing.**

The first is the direct prayer of faith; the second, intercessory prayer of two or more; the third, the anointing of the elders with the prayer of faith; and the fourth, the laying on of hands of those who believe, and whom God has prepared and called to that ministry. (Matthew 8: 5-13 Matthew 18: 19, James 5: 14, 15, Mark 16: 18).

**Divine Healing is opposed by Diabolical Counterfeits.**

Amongst these are Christian Science (falsely so-called), Mind Healing, Spiritualism, Trance Evangelism, etc. (1 Timothy 6: 20, 21, 1 Timothy 4: 1, 2, Isaiah 51: 22, 23).

**Multitudes have been healed through Faith in Jesus.**

The writer knows of thousands of cases and has personally laid hands on scores of thousands of persons. Full information can be obtained at the meetings held in Zion Tabernacle, 251 E. 62nd St., near Jackson Park, Chicago, and in many pamphlets which give the experience, in their own words, of many who have been healed in this and other countries, published at Zion Publishing House, 6100 Stony Island Ave., Chicago.

**"Faith Cometh by Hearing, and Hearing by the Word of God."**

You are heartily invited to attend and hear for yourself.

# SOUVENIR OF ZION

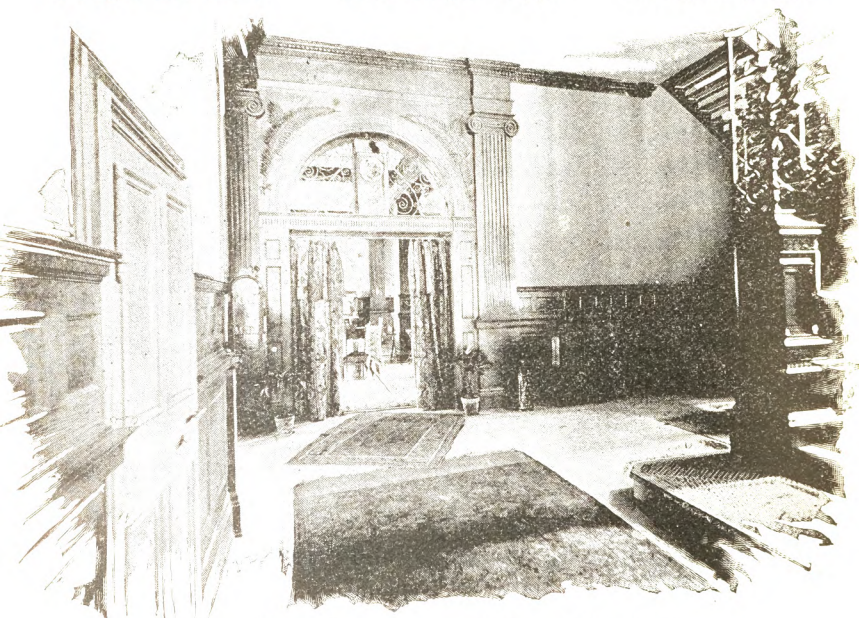
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10 Copies \$2.00.



Specimen Illustration.—Entrance Hall to Dining Room.


It is a Description of the

## Christian, Temperance Divine Healing HOME,

Corner of Michigan Ave. and Twelfth Street, Chicago, Ill.

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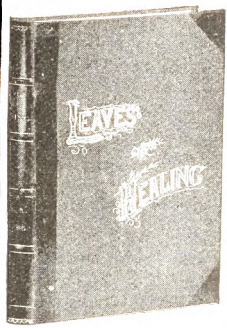
The Book is replete with beautiful, full-page, half-tone illustrations, and accompanying notes, and gives an excellent idea of the character of Zion Home.

He sendeth His word  and healeth them.

# LEAVES OF HEALING

I am the Lord that healeth thee. And the leaves of the tree were for the healing of the nations.

**A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD.**  
 EDITED BY THE REV. JOHN ALEX. DOWIE.

|                                                                          |                                                                                   |                                                                            |
|--------------------------------------------------------------------------|-----------------------------------------------------------------------------------|----------------------------------------------------------------------------|
| <p>◆◆◆◆</p> <p><b>Vol. 1, 1894-5</b><br/>832 pp. \$3.50.</p> <p>◆◆◆◆</p> |  | <p>◆◆◆◆</p> <p><b>Vol. II, 1895-6.</b><br/>832 pp. \$3.50.</p> <p>◆◆◆◆</p> |
|--------------------------------------------------------------------------|-----------------------------------------------------------------------------------|----------------------------------------------------------------------------|

**Leaves of Healing, Vol. 1, 1894-5.** First annual volume of the New Series. 832 pp. \$3.50.

It contains 832 pages of broad double columns, printed on fine enameled book paper, with large numbers of full page and cabinet photo-engraved pictures, illustrating descriptive articles of the various institutions then connected with Zion Tabernacle, the Divine Healing Homes, etc., and a long series of selected cases under the heading of "God's Witnesses to Divine Healing." It also contains *verbatim* reports of many hundreds of healings and of Dr. Dowie's lectures and sermons and full accounts of the long persecution from which the work has come forth in triumph. The volume is handsomely bound, with gold lettered title on front page and has a carefully prepared index and full page frontispiece of the Editor and his family. This volume is one of great value, and a mine of golden facts and teachings concerning the Full Gospel and the Miracles of Love and Power which are attending it.

**Leaves of Healing, Vol II, 1895-6.** Second annual volume of the New Series. 832 pp. \$3.50.

This volume contains valuable material that in any other form would cost many times its price. The full reports of the wonderful meetings held in the Chicago Auditorium during six months, with large and enthusiastic audiences, are alone worth the price of the volume. There are also full reports of the Services on Lord's Days in Zion Tabernacle, Testimonies of Many Witnesses to the Power of the Lord to Save and to Heal, with fine illustrations, and a very complete and well arranged index. With Vol. I it gives a very complete record of "Zion's Onward Movement" during the last two years, and in a form that makes it easy of access.

The following Publications can be had at

# ZION PUBLISHING HOUSE

Michigan Avenue and 12th Street, Chicago.

**American First Fruits.** Third and Enlarged Edition. 175 pp. Twenty-five cents per copy. Thirty cents postpaid. 10 copies postpaid, \$2.25.

Being a Record of one year's Divine Healing Missions, in the State of California, conducted by the REV. JOHN ALEX. DOWIE and MRS. DOWIE, containing hundreds of testimonies publicly given by those healed through faith in Jesus.

**Christian Science Exposed; as an Anti-Christian Imposture.**

32 pp. with portrait of author. Price five cents, 12 for 50 cents, 100 for \$4.

The true character of Christian Science is revealed by quotations from the writings of "Mother" of the imposture, and a statement of what Dr. Dowie heard in the church of which he is the founder. Its conflict with the teaching of the word of God is clearly shown.

**Requests for Christ in America, Past, Present and to Come.**

32 pp. with author's portrait. Price 5 cents, 12 for 50c, 100 for \$4.

A full report of the concluding service of a six months' Series of Meetings in the Auditorium, Chicago, where a full gospel was preached to large audiences, and many thousands consecrated themselves to God.

**Divine Healing Vindicated.** 28 pp. Ten cents per copy. 12 c.

postpaid. 20 copies postpaid, \$1.25.

A reply by the REV. JOHN ALEX. DOWIE to an attack by Rev. Dr. Chapman and the Oakland Pastor's Union, Delivered in the First Baptist Church, Oakland, California, on Lord's Day afternoon, Jan. 27, 1889.

**Doctors, Drugs and Devils: or, The Foes of Christ The Healer.** 32 pp. with portraits of Dr. and Mrs. Dowie. Price five cents, 12 for 50 cents, 100 for \$4.

Showing from the Scriptures, from facts and from witnesses, the terrible evils which come upon God's people through forsaking their Heavenly Father, who said thirty-four centuries ago, "I am the Lord that healeth thee," and relying upon other agencies for the accomplishment of His work.

**Do You Know God's Way of Healing?** 12 pp. with author's

portrait. No. 4. Divine Healing Series. 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for \$1.25, 1000 for \$10.

The teaching of the Bible in regard to Divine Healing, is clearly brought out in dialogue form, and after reading this little tract, one who has never seen this truth before, will be led to read the Bible in an entirely new light.

**He Is Just The Same To-Day.** 12 pp. with portrait of author.

Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for \$1.25, 1000 for \$10.

This tract is No. 2 of the Divine Healing Series, and many hundreds of thousands of copies of it have been issued. It also has been reprinted in other countries and translated into several European languages by writers in religious papers, especially in Germany and America. It contains the story of the beginning of Dr. Dowie's Ministry of Healing in 1876. It describes in detail what was probably the first occasion in which God used him in the healing of cures of healings. It has been greatly used of God to the blessing of many, and in its new form will doubtless be blessed to multitudes.

**How I Came to Speak for Jesus:** by Mrs. Dowie. 12 pp. with

portrait of Author. No. 3. Divine Healing Series. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for a \$1.25, 1000 for \$10.

An interesting reminiscence of the beginning of Mrs. Dowie's public work in 1883, with a full account of several remarkable cases of healing.

**How to Pray.** 32 pp. with portrait of author. A sermon delivered

in Zion Tabernacle, Chicago, on Lord's Day, May 24th, 1896. Price 5 cents, 12 for 50 cents, 100 for \$4.

This Sermon, as published in the LEAVES OF HEALING, has been greatly blessed of God, and it is hoped that in its present form its field of usefulness will be still more widely extended.

**If It Be Thy Will."** 16 pp. with portrait of author. Price two

cents, 15 for 25 cents, 50 for 75 cents, 100 for \$1.25, 1000 for \$10.

This Tract is No. 1 of the Divine Healing Series, and was printed some years ago in LEAVES OF HEALING. It has been called for from all parts of the world, and has been widely used by God in removing doubts from the minds of earnest Christians who had erred concerning God's willingness to heal. It has led to the healing of many.



**Ingersoll Exposed.** 32 pp. with portrait of author. Price five c.  
12 for 50 cents, 100 for \$4.

This pamphlet contains a Lecture which was originally delivered at the Auditorium, Chicago, to an audience of over 5,000 persons and attracted widespread attention.

In this tract the arguments of Ingersoll are not only controverted, but the exposure is supported by such an array of facts as must seem marvelous to one unacquainted with Dr. Dowie's ministry.

We strongly recommend it to all who have been injured by Ingersollian Infidelity, and to Christians who doubt God's willingness to heal.

**Leaves of Healing. Vol. 1, 1894-5.** First annual volume of the New Series. 832 pp. \$3.50.

It contains 832 pages of broad double columns, printed on fine enameled book paper, with large numbers of full page and cabinet photo-engraved pictures, illustrating descriptive articles of the various institutions connected with Zion Tabernacle, the Divine Healing Homes etc, and a long series of selected cases under the heading of "God's Witnesses to Divine Healing." It also contains *verbatim* reports of many hundreds of healings and of Dr. Dowie's lectures and sermons and full accounts of the long Persecution from which the work has come forth in triumph. The volume is handsomely bound, with gold lettered title on front page and has a carefully prepared index and full page frontispiece of the Editor and his family. This volume is one of great value, and a mine of golden facts and teachings concerning the Full Gospel and the Miracles of Love and Power which are attending it,

**Organization of the Christian Catholic Church.** Containing *verbatim* reports of the two General Conferences of Jan. 22 and Feb. 5, and Formation of Church on Feb 22, 1896. 100 pp. with portrait of Dr. DOWIE. Ten cents per copy, 12 copies for \$1., 100 copies for \$8.

This pamphlet puts in convenient form for reference the entire proceedings which resulted in the organization of the Christian Catholic Church. It will be valuable to all who have received a full gospel, and to all who desire to receive a full gospel.

**Our Second Year's Harvest.** 180 pp. Twenty-five cents per copy. (Thirty cents postpaid.) 10 copies postpaid, \$1.25

Being a brief record of year of Divine Healing Missions, on the Pacific Coast of America, in California, Oregon, Washington and British Columbia, conducted by the REV. JOHN ALEX. DOWIE and MRS. DOWIE with an appendix containing Farewell Addresses, and a full report of the First General Convention of the Divine Healing Association.

**Reasonings for Enquirers Concerning Divine Healing Teaching.** 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.

A sermon delivered in Zion Tabernacle, Chicago, on Lord's Day afternoon, Sept. 20, 1896, unfolding the teaching of the Bible regarding Divine Healing.

**Talks With Ministers.** 12pp. Five cents per copy. Six cents postpaid. 50 copies postpaid, \$2.

Being two addresses on Divine Healing, delivered by the REV. JOHN ALEX. DOWIE and MRS. DOWIE, by invitation of the Congregational Club, at their meeting held in the parlors of the Y. M. C. A., San Francisco, on Monday, Dec. 17, 1888.

**The Christian Ordinance of Baptism by Triune Immersion.**

A Sermon delivered in Zion Tabernacle No. 2, on Lord's Day, May 10, 1896. 32 pp. with Author's portrait. Price 5 cents, 12 for 50 cents, 100 for \$4

This Sermon presents in a clear, forcible manner, the command and example of Baptism as revealed in the Scriptures, with an interesting account of Dr. Dowie's personal experience.

**The Man of Sin Revealed; or, An Exposure of the Blasphemous claim of the Pope of Rome to be the Infallible Head of the Church of our Lord Jesus Christ.** 32 pp. with Author's portrait. 5 cents.

A clear and exhaustive treatise, showing the unfounded claims of the Pope by quotations from reliable authorities, and how the word of the Lord reveals and rebukes the Man of Sin.

**Zion's Answer to the Messengers of the Nations** 32 pp. and cover, with author's portrait. Price 5 cents, 12 for 50 cents, 100 for \$4.

This sermon was delivered in Zion Tabernacle, Chicago, Lord's Day, September 13, 1896. The prelude published with it gives several interesting Testimonies concerning the power of the Lord to save and to heal.

# ZION.



## DECLARE THE NAME OF THE LORD IN ZION."

One more step has been taken in ZION'S ONWARD MOVEMENT.

With songs of grateful praise to God, we present, on the last page, our readers with a picture, as it now stands, of our new head-quarters in Chicago. It is simply to be called

## ZION.

It is situated almost in the very center of the City, on Michigan Avenue and the south-east corner of Twelfth Street, close to the Central Depot of the Illinois Central Railway.

Three of the principal Railway Systems of the United States have their Chicago Terminals there namely:

The Illinois Central Railway whose Southern terminal is New Orleans;

"The Big Four;" or Cleveland, Cincinnati, Chicago and St. Louis Railway;

The Michigan Central Railway, with Eastern terminals in New York and Boston.

All the other Railway Lines which enter Chicago are in connection with our ZION by the Parmelee Transfer Coaches, which bring passengers from all Depots to the Central Depot of the Illinois Central Railway, close to our doors.

The Street Car Lines of the City are most convenient also for our Zion. The Wabash and Cottage Grove Avenue Cable Line is only one block away, the Elevated Railway is less than two blocks, and the State Street Cable Line is only two blocks distant.

In this way every part of America, and every part of Chicago is brought to the doors of ZION.

ZION is also close to the beautiful Lake Front Park which is now being prepared at immense cost; and the upper windows command a splendid view of Chicago Harbor and Lake Michigan for many miles.

It is also within walking distance of the central business district of the City.

And yet the location is pleasant and comparatively quiet, for no heavy traffic is permitted on Michigan Avenue Boulevard, which is one of the finest drives in the City, leading directly to Washington and Jackson Parks on the south-side of the City through the finest residence district of Chicago.

### AS TO THE HOUSE ITSELF,

a few words, at present, must suffice, and more extended information will be given in a carefully prepared circular.

Externally and internally it is a splendid structure.

It is built on two sides of white stone, and on the other two of fine brick, and in the most substantial manner.

There are a very large number of rooms, and, with only a few exceptions, a marble wash-stand with hot and cold water taps is supplied to every room, whilst there is on an average about one porcelain bath-tub to every two rooms. Some single rooms have bath-tubs, water-closets and wash-stands complete. The rooms are very large, and all have outside windows, the ventilation being perfect.

There are two elevators, with marble and steel stair-cases running parallel, and the house is practically fireproof, the walls being plastered over steel laths, and the floors being specially constructed.

On the ground floor, which has a marble floor in the main hall, there are a complete set of rooms for offices, dining room, assembly room, and Zion Publishing House is situated on the Michigan Avenue front, at the south corner of the building, No. 1207, where our literature, etc., may always be obtained.

On the parlor floor there is a large and finely furnished Ladies' Parlor fronting on Michigan Avenue.

And now a few words

#### AS TO THE USES

to which our ZION will be put in connection with the work of the Lord in which we are engaged, and for which it has been secured by a lease for five years.

First, it is the private residence of ourselves and our family; second, it is the Headquarters of the Christian Catholic Church and the Divine Healing Mission; third, it has accommodation for Zion Publishing House, and our little White Dove, LEAVES OF HEALING has its home nest there; fourth, it is a place for the reception, as in a first-class Christian and Temperance Hotel, of all friends of Zion who desire to come to this City to attend our various services, or to seek the Lord for Divine Healing, as well as to know the Way of Full Salvation more perfectly; fifth, a limited number of Christian friends whose businesses are in the city, or whose business brings them to Chicago for a few days, will be accommodated as in any Christian Home; sixth, Special Assemblies for teaching, prayer and laying on of hands for divine Healing are held at least three times every week, and morning and evening prayers are conducted as in a Christian Family; and seventh, Schools of Instruction for Christian Ministers and Students of all portions of the Church of God will be held, if possible, at various times to be specially announced from time to time.

ZION is established as the Headquarters of our Church life, and for the promotion of a great Evangelistic Work in every part of the City of Chicago, which will be continued with vigor during the years to come, if God permit.

ZION has been opened with every token of God's approval, and many wonderful healings have already taken place. There are frequently over 200 persons in the house, and the daily meetings are much enjoyed. The building has been thoroughly renovated within and without, and has a most attractive appearance. About one thousand five hundred friends attended the First Reception, on Decoration Day, May 30th, and ZION excited much admiration for its beautiful appearance, and order in every department. Over \$100,000 worth of furnishings, etc., have been added to the furnishings already there, and many thousands of dollars have been spent in renovating from basement to garret.

We have placed the entire charge of all arrangements for rooms in the hands of our friend and helper, Rev. J. G. Speicher, M. D. All persons entering ZION will first please see Dr. Speicher, whose office is close to the entrance on Michigan Avenue. They will then, if approved, be booked by the clerk and their rooms appointed, etc.

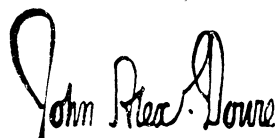
No person suffering from contagious diseases will be admitted.

Mrs. Dowie supervises the entire domestic arrangements of ZION, assisted by three Christian ladies, who are well qualified for their important duties. A large staff of competent helpers in every department, all of whom are Christians, makes the domestic arrangements smooth and pleasant for all who come.

Should guests arrive at Railway Depots distant from ZION they will please check their heavy baggage with the Baggage Express Agent, who will come through the cars before the train arrives, asking for patronage. Then, with their hand grips, they will please to ask for a Parmelee Transfer Coach, which will bring them within a block of ZION, or take a carriage, giving the address as ZION, late Hotel Imperial, Michigan Avenue and 12th Street.

Careful attention to these instructions will save much trouble and bring guests safely to ZION.

All applications for accommodation in Zion must be addressed to the Rev. John Alex. Dowie.



# ZION.

**CORNER MICHIGAN AVENUE AND TWELFTH STREET, CHICAGO.**

Fronts directly on Michigan Avenue, - the finest Boulevard Driveway in the world.

Is but one Block distant from the new Terminal Station of the Illinois Central Railway.



**Terminal Station, Illinois Central Railway.**  
One Block from Zion.

Three of the principal Railway Systems of the United States have their Chicago Terminals there, namely:

*The Illinois Central Railway, whose Southern Terminal is New Orleans;*

*The Big Four;" Cleveland, Cincinnati, Chicago and St. Louis Railway;*

*The Michigan Central Railway, with Eastern Terminals in New York and Boston.*

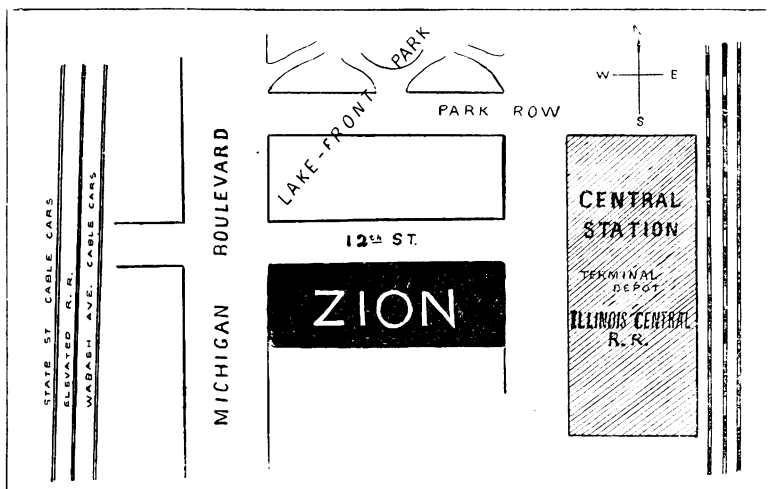
All the other Railway Lines which enter Chicago are in connection with our ZION by the Parmelee Transfer Coaches, which bring passengers from all Depots to the Central Depot of the Illinois Central Railway, close to our doors.

# ZION.

CORNER MICHIGAN AVENUE AND TWELFTH STREET, CHICAGO.

It is most conveniently situated as regards the Street Car Lines of the City.

The Wabash and Cottage Grove Avenue Cable Line is only one block west.



The Elevated Line of the South Side Rapid Transit Railroad is less than two blocks west.

The State Street Cable Line of the Chicago City Street Railway Company is only two blocks west.

Fare on any of the above lines is only 5 Cents. Cars run at close intervals during the day, and less frequently during the entire night.

# ZION

CONDUCTED BY THE REV. JOHN ALEX. DOWIE AND MRS. DOWIE  
IS A

CHRISTIAN, TEMPERANCE  DIVINE HEALING  
HOME

WITH ALL THE COMFORTS OF A FIRST-CLASS HOTEL.



## CORNER MICHIGAN AVENUE AND TWELFTH STREET, CHICAGO.

Situated on the finest Boulevard in Chicago.  
Within One Block of the Terminal Station of the Illinois Central R. R.  
Fire-Proof Construction.  
Hot and Cold Water and Porcelain Baths in nearly all Rooms. Elevators, etc  
Morning and Evening Praise and Prayer Daily.  
Special Assemblies for Teaching and Healing Three Times in Week.  
No Alcohol, Tobacco or Medical Poisons of any kind used or permitted.  
Excellent Table and Service.

ZION is within one block of the Park Row Terminal Depot of the Illinois Central R. R. It is within a block of Wabash and Cottage Grove Ave. Cable Cars, a block and a half from the Elevated Railway, and two blocks from State St. Cable Cars, connecting with all points of the city and suburbs.

Guests coming from the South will find the Illinois Central Railway to be the most convenient route to ZION, and their baggage will be removed, without charge, immediately on their arrival.

Guests coming from the North and East can check their baggage on train to ZION, and then transfer to Illinois Central at Grand Crossing or Blue Island.

Guests coming from the West and Northwest are advised to take a Parmelee Transfer Coach to ZION at any of the depots where they arrive.

TERMS TO GUESTS will be forwarded on application.

SEPTEMBER, 1897.

PRICE FIVE CENTS.

VOL. I. NO. 9.

Fifty Cents a Year.

## A VOICE FROM ZION.

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# “I WILL”

AN ADDRESS ON DIVINE HEALING, WITH  
ANSWERS TO QUESTIONS.

---

BY THE

REV. JOHN ALEXANDER DOWIE,

General Overseer of the Christian Catholic  
Church in Zion,

Delivered at a Conference with Mennonites, at the Railway  
Schoolhouse, near Pekin, Illinois, May 14, 1897.

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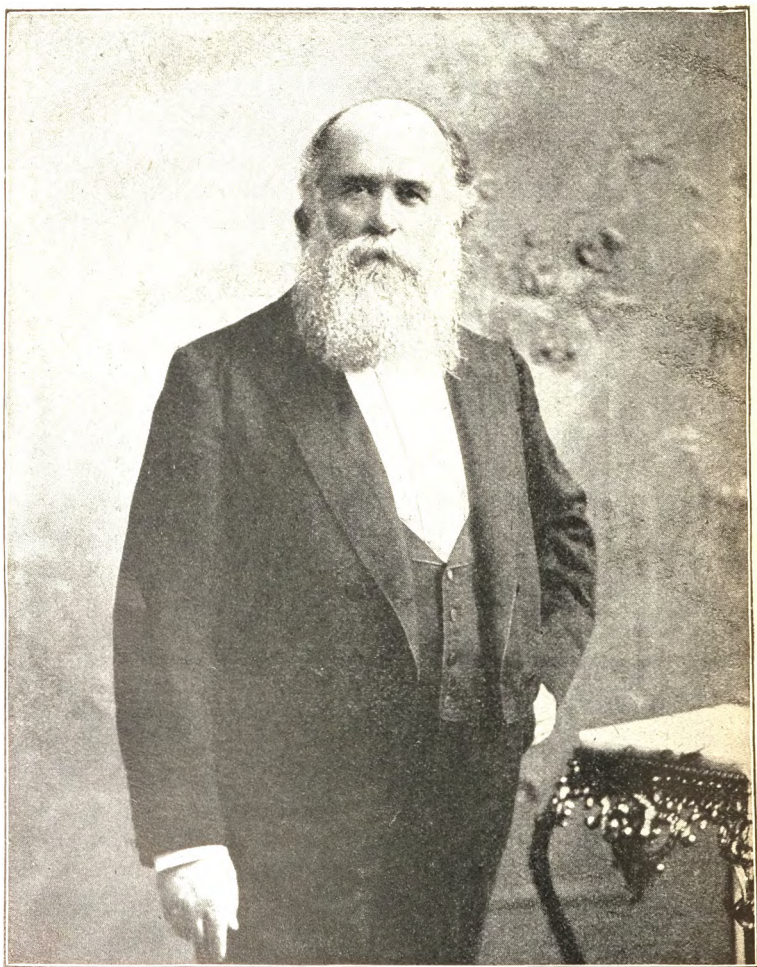
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John Alex. Dowrie



# "I WILL."

## An Address on Divine Healing With Answers to Questions.

BY THE REV. JOHN ALEX. DOWIE.

The Conference was opened at 9:30 a. m., Dr. Dowie conducting the services, which were commenced by singing,

"What a friend we have in Jesus,  
All our sins and griefs to bear;  
What a privilege to carry  
Everything to God in prayer.  
Oh, what peace we often forfeit,  
Oh, what needless pain we bear—  
All because we do not carry  
Everything to God in prayer."

In giving out the second stanza of the hymn Dr. Dowie said:

Now, last night I said there was something better than taking it to the Lord in prayer. It is better to leave things with the Lord in prayer.

Now I would advise you to sing with me,

"Leave it with the Lord in prayer."

### SCRIPTURE LESSON.

Now, my brothers and sisters, let us read the 67th Psalm:

"God be merciful unto us, and bless us; and cause His face to shine upon us; Selah.

"That Thy Way may be known upon earth,"

Notice that word, "That Thy Way."

Who is God's Way?

Jesus Christ is God's Way. Jesus said:

"I am the way, the truth and the life."

Christ is God's Way. He is the way to the Father.

'No one cometh to the Father but by Me.'

"Thy saving—"

Sickness. Saving what?

Audience.—"'Saving health.'"

Dr. Dowie:—Not saving sickness. Sickness never saved you.

'Thy saving-health among all nations,'

Salvation and Healing are joined together.

" Let the people praise Thee, O God; let all the people praise Thee.

" O let the nations be glad and sing for joy: for Thou shalt judge the people righteously, and govern the nations upon the earth. Selah.

" Let the people praise Thee, O God; let all the people praise Thee.

" Then shall the earth yield her increase."

Do you not know when people get right with God, God is going to bless the very soil? He is going to bless the earth, and it is going to yield its increase.

" And God, even our own God, shall bless us.

" God shall bless us; and all the ends of the earth shall fear Him."

Oh, beloved, I want to see all blessed this morning. God bless us.

" And all the ends of the earth shall fear Him."

Now, brothers and sisters, let us read the

#### 8TH CHAPTER OF MATTHEW,

and read it from the heart.

Mind you, I sometimes make mistakes. I want you to look on your Bibles, and see if I read rightly.

" When He was come down from the mountain, great multitudes followed " —Peter. Is that right?

Audience:—" No, sir."

Dr. Dowie:—Followed Martin Luther, followed Mennon. (Laughter.) Is that the claim there?

A voice:—" No, sir; followed Jesus; followed Him."

Dr. Dowie:—Whom did they follow? I want you all to talk back to me; it makes it so nice and homely.

Audience:—" They followed Jesus."

Dr. Dowie:—Whom do you want to follow?

Audience:—" Jesus."

Dr. Dowie:—Now, friends, whom are you going to follow to-day? Let us follow Jesus, and if we see something to-day that we did not see before, let us follow Jesus, let us follow Him. Let us do what the multitudes did when Jesus came down from the mountain. Great multitudes followed Him. Oh, let us follow Jesus!

I do not want you to follow John Alex. Dowie, excepting so far as he follows Jesus. If I follow Jesus, that is all right; you can follow then safely, but never follow any man who does not follow Jesus.

" And, behold, there came a leper and worshiped Him, saying, Lord, if Thou wilt, Thou canst make me clean.

" And Jesus put forth His hand, and touched Him, saying, I will; be thou clean. And immediately his leprosy was cleansed.

" And Jesus said unto him, See thou tell no man; but go thy way, show thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

"And when Jesus was entered into Capernaum, there came unto Him a centurion, beseeching Him,

"And saying, Lord, my servant lieth at home sick of the palsy,—"

Now, you watch me; I might read wrong.

"And Jesus said unto him"—go home, and tell him that his heavenly Father made him sick for his good. Is that right?

A Voice:—"That is not according to the German version."

Dr. Dowie:—Or the English version either. I made a little mistake there just to see whether you read rightly. That is what some folks say, you know.

"My servant lieth at home sick of the palsy, grievously tormented," and Jesus did not say to him, Go home and tell him that his heavenly Father afflicted him for his good, but Jesus said:

"I will come"—what?

Audience:—"I will come and heal him."

"The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof: but speak the word only, and my servant—"

A voice:—"Shall."

Dr. Dowie:—"My servant"—can be healed? Is that right?

A voice:—"Shall be healed."

Dr. Dowie:—Read the German, please. [Audience reads it in German.]

Dr. Dowie:—What is that?

A voice:—Shall be healed."

Dr. Dowie:—"My servant shall be healed." Now that is faith. Faith never says, "May be healed." Faith never says, "Can be healed," but faith says "*Shall!* SHALL!"

OH FRIENDS, IT IS A GLORIOUS THING TO GET THAT DIVINE "SHALL" INTO YOU.

Whatsoever God hath promised it shall be done. If I fulfill God's conditions, God will fulfill His promise every time. You can say shall, can you not?

Audience (repeats after Dr. Dowie):—"Shall be healed."

Dr. Dowie:—Let us all say it.

Audience:—"My servant shall be healed."

Dr. Dowie:—Now, get hold of that, just the simple elementary truth that when Jesus speaks it *shall* be done.

"My servant shall be healed."

"For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it."

What did the centurion mean by that? He meant this—that every thing he said to those under him, they did, and he meant that Christ was above all authority, and whatever Christ said would be done throughout the whole heaven and earth.

Do we believe that? Do we really believe that Jesus the Son of God is exalted, and that He has all power in heaven and on earth?

I believe it. I hope you do. I want you not only to say you believe it, but really to believe it deep, *deep*, DEEP down in your hearts.

*"My servant shall be healed."*

"When Jesus heard it, He marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel."

Brothers, it is a very remarkable fact that the Lord only used these words

#### "GREAT FAITH"

concerning two persons: the one was this Centurion, and the other was the Syro-Phenician woman, the Canaanitish woman.

"Oh, woman, great is thy faith."

They were not Israelites at all; they had been Gentiles and heathen.

Friends, how often we see that the greatest faith is exercised by those who have been outside of all church privileges. They are brought in, and they put to shame many that have been born amidst good influences.

What a shame it is, that the greatest faith should be exercised often by persons who have come from the heathen world and outside! And so it was in that day.

Now, may God grant that we shall not be put to shame.

"And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven:

"But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

"And Jesus said unto the Centurion, Go thy way; and as thou hast believed"

That is, just exactly in the same proportion as you believe,

"So be it done unto thee. And his servant was healed in the selfsame hour.

"And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever."

I said last night in Pekin that the Pope pretended to be Peter's successor. Now, if he really was, and followed Peter's example, he would marry and have a mother-in-law; but you see he does not, and that is the cause of great scandal in Europe to-day, and all over the world, the fact that priests do not marry.

"Marriage is honorable in all, and the bed undefiled; but whoremongers and adulterers God will judge."

"MARRIAGE IS HONORABLE IN ALL."

The Bible says it is a good thing for God's ministers to be

married men; in fact no man has a right to be an elder unless he is married; for the first condition of an elder is that he shall be

"Blameless, the husband of one wife."

Remember that.

If any man has been ordained to the eldership amongst you who is not married, that was wrong, because Paul declares that. In the first chapter of Titus, you will see there in the 5th verse Paul has written to Titus,

"For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:

"If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly"—and so on.

You see a man has got to be blameless, and the husband of one wife. He must be a married man to be an elder; and in order to be an apostle, and a true follower of Peter in that sense, following Peter's example, the Pope ought to be a married man. The fact that he is not, is one of the proofs that he is not following the apostle Peter.

"And when Jesus was come into Peter's house, He saw his wife's mother laid, and sick of a fever.

"And He touched her hand, and the fever left her: and she arose, and ministered unto them."

How wonderfully she was healed. And now comes a beautiful scene.

"When the even was come, they brought unto him many that were possessed with devils: and He cast out the spirits with His word, and healed all that were sick:

That it might be fulfilled which was spoken by Esaias the prophet, saying."

Now, I wonder what he said.

"*Himself took our infirmities, and bare our sicknesses.*"

Now, is not that plain? Is it not plain that Christ came to take away our infirmities and our sicknesses?

Will you please to repeat that with me?

Audience (repeating after Dr. Dowie):—*Himself took our infirmities, and bare our sicknesses.*"

Dr. Dowie:—Now, say it in German. [Audience reads the passage in German.]

Dr. Dowie:—I wish I could speak German? Now, say it in English.

AUDIENCE:—"HIMSELF TOOK OUR INFIRMITIES, AND BARE OUR SICKNESSES."

Now, you will not forget that. You keep on saying a truth for a number of times, and getting the Word of God in your heart, and you will not forget it.

Well, now, I am going to ask you to pray for me, pray

for each other, that we may have a good time. I am so glad to meet you at this early hour; for it is just ten o'clock, and we have time for a little talk, and time for a little prayer.

Now, brothers and sisters, shall we not pray in faith? What are we going to pray for this morning? I have come here in love with a great desire to be a blessing to you. I very seldom leave Chicago. I have not held a mission outside Chicago for nearly four years.

I was down in Washington the capital the other day attending to business for my Lord, and for this work, and I held some meetings. These were the first for more than three years. But they were not planned before I left Chicago.

When the Lord used me to my good brother, Mr. Andrew W. Ropp, here some time ago, and he was healed, shortly after he said: "Now, you will come out to Pekin some time won't you?" and I said: "I will come," two years ago.

I do not know any place that would have brought me away from Chicago just now, excepting Pekin, because I have much to do in perfecting our work at the center.

But I promised these brothers and others, who have been blessed under my ministry in this neighborhood, that I would come, and here I am. Our beloved brother Sommers and others have been very loving friends.

I know they have prayed for me very earnestly, and I know they have been a blessing to many. They have brought their dear sick friends to the Lord in faith, and they have been blessed, and they have spread the literature, and they have been among those that have helped me in that great city to do good, and I thank God to-day for it.

When I have an opportunity of showing how I love my brethren, and how I want to be a blessing to those whom they love, I delight to take it.

So now we are going to pray here to-day for what? We are going to pray for the blessing of God, to open to us that Word, to make us understand it better than we have understood it before; to make us love it, and to make us get all that God has for us a Perfect Redemption, here and now, for spirit, soul, and body.

God has more for us in His Word than ever we have got yet. You believe that? Treasures that we have never yet been able to get out of it.

Now, I am going to ask you to pray for that. I should like for you all to pray, and I want you to pray in English and also in German, the tongue that is so familiar to many of you here.

I will ask dear Elder Buercky to lead us in prayer. Come up here, elder! I feel to ask you to pray in German. I want you to pray in the tongue that is so well known to many, and then after you have prayed in German, will you ask God to give us the Holy Spirit that I may be able to speak right to the people, that they may be able to hear aright, and that our hearts may all be humble, and that we may all be teachable before God, that God may lead us by His Spirit.

Now, Elder, you pray in Deutsch, and I will pray in English.

[Elder Buercky offered prayer in German. The following prayer was then offered by Dr. Dowie.]

#### PRAYER.

Father in heaven, we thank Thee for the prayer offered, and now in Jesus' name let the Holy Ghost come upon this assembly. Teach them many things out of Thy Word, dear Lord, and use my lips.

I am so thankful that there are those here who have been healed and blessed already under our ministry. Oh, we are glad to meet with so many earnest Christians who are seeking for life and light, and for more of the love of God. Oh, shed that love abroad in every heart. Let every one here to-day realize the presence and power of God in this dear little school-house. God bless, and bless those who are yet going to come to the meeting to-day, in the afternoon when more will be able to come. Oh, God! fill this place with Thy glory, and now hear us, and in Thy great love and mercy, answer us for Jesus' sake. Amen.

#### THE MORNING OFFERING.

Beloved brothers and sisters, before I deliver my little address, I want to make a short statement about a matter of interest to many of you. My good brother Ropp this morning, after breakfast, showed me a letter which he had received from Elder John Harms of Hillsboro, Kansas. That brother has been amongst you raising money and raising corn for the India famine relief fund, but our brother Harms, it has come to our knowledge, is himself a very poor man, and is in great need at this time. I understand that the crops were an absolute failure—

A voice:—"For the last three years."

Dr. Dowie:—And the good brother has been reduced to very great necessity; and as I read this letter I felt this morning that I should like to ask you to give the morning collection to brother Harms, and let it be a good one for the brother. I want you to help our work, but I want you, first of all, to help a good man that is needing some of the necessities of life in his home. May God bless him, and let the offering be taken. I think while it is being taken we can sing "Jesus lover of my soul."

The offering was taken during the singing of "Jesus Lover of My Soul," followed by the address,

## **“I WILL.”**

### INVOCATION.

Let us just ask God for a blessing now upon the Word.

“Father in heaven, bless the word that we are going to speak for Jesus' sake. Give me Thy Holy Spirit, and help me to speak it in great love, in great wisdom, and with the omnipotent power of the Holy Ghost. Amen.

Now, I want to talk to you this morning about the willingness of the Lord to heal His people. That is a very lovely subject, is it not?—the willingness of the Lord to heal His people.

### TEXT.

Jesus said,  
“I will; Be thou clean.”

### I WILL.

When I have spoken, I am going to answer any questions that may be asked me by any of the elders or brethren present who would like to get information regarding any particular point.

Now, the Lord said “I will” to the leper.

“I will; Be thou clean.”

A great many people have this thought about the Lord's healing. They say, “While we know that God can heal his people—every Christian knows that—we do not know that the Lord is always willing to heal His people; sometimes it may not be His will, and therefore we cannot be sure when we pray, and the right way for us to pray is to say this—I am telling you what other people say now—“we are to say when we pray, ‘Father, if it be Thy will, heal us,’ and we must just leave it there, because we cannot and do not know whether it is God's will.”

Now, that is wholly wrong. You have no right to pray like that.

When the leper came to Jesus he said:

“Lord, if thou wilt?”

Did he not say that? Is that not how it reads in your German version? I want you to give me it in German. I am going to make you (addressing Elder Buercky) my German talker. Now, talk loud. Some of these dear people are deaf, you know. You must always remember that there are usually deaf people present in a large congregation. Now, then,



what does it say in German, the prayer of the leper?

[A brother reads in German the passage:]

"Lord, if thou wilt, thou canst make me clean."

"Lord, if thou wilt." He put in an "If" did he not, and what did the Lord say? Tell me in German.

[A brother reads in German]

"I will; be thou clean."

Dr. Dowie:—"Now when Jesus said "I will," did the leper say "If thou wilt" any more? Tell me. You tell me Yes or No.

Audience:—"No, sir."

Dr. Dowie:—"Why?"

A voice:—"Because the Lord had said I will."

Dr. Dowie:—"If I say I will, I do not want you to say "If thou wilt" any more. If you ask me to do a thing for you, and I say, I will, I do not want to hear any more about it, excepting you shall believe what I say.

#### AN ILLUSTRATION.

Supposing now that you were in our Zion home. Now, I have a great many sick people there. I have got as many people in that home as there are people in this school-house, nearly; not quite as many, but there are a large number of persons in the Home now.

We have thousands who come to Zion Tabernacle. There are two institutions; there is the Home where I live, where I see the sick people who come from distant parts, and where they live when they are in town; and there is a great big Tabernacle where I teach and preach and where we see everybody.

But, suppose that I was teaching in my home this morning, and after I had finished teaching, you come up and say: "Doctor, can I see you this morning?"

You know they all want to see me at the same time sometimes, and they cannot do it, because I am a very, very busy man, and I have an immense number of things to do. But you have said to me: "Can I see you this morning?" and I say: "Yes, if you will come to my room No. so and so, I will see you at eleven o'clock to-day."

Well, now, suppose you come to my room at eleven o'clock. My secretary's room is close to mine, and I have a number of young men there who are attending to my large mail and correspondence. Suppose that you come to my room, and you say to my secretary, "The Doctor told me that if I came he could see me at eleven o'clock."

"All right there is the Doctor's door, knock there."

Suppose you come into the hall near to my door, and you lie down upon the floor, and begin to howl like this: "Oh! Doctor, if thou wilt, if thou wilt, thou canst see me in thy room. Oh! Doctor! if thou wilt." Well, I wonder who it is making all that noise, and I touch my bell, and my secretary comes, and I say, "Mr. Carpenter, who is out there making that noise?"

"Oh, it is a person you told to come and see you this morning, and I told him to knock at your door."

"And what did he say?"

"The person said to me, 'Oh, it is so good of Dr. Dowie to invite me to come. Oh, I could wish he was willing. Oh, if I only knew he was willing.' I said,

"Did Dr. Dowie not tell you he was willing?"

"'Yes, and I wish I could believe it.'"

"Oh, Dr. Dowie, if thou wilt, if thou wilt," and you keep on howling like that, and I say, "Mr. Carpenter, go and tell the person I am willing to see him. Bring him right in." You come up closer and begin howling again, "Oh, Dr. Dowie, if thou wilt."

"Mr. Carpenter, tell that person to come in at once."

"He won't come in, Doctor."

"Why?"

"He says it is too good to be true; he won't come in unless you go out." So I go out and say, "My dear friend, I told you to come to my room at eleven o'clock, and I am willing to see you."

"Oh, Dr. Dowie, I wish I could believe it was true. Oh, if thou wilt, if thou wilt."

#### APPLICATION.

Now, would that not be great nonsense? But that is the way people talk to God. Jesus said, "I will." He was willing to heal the leper, and they say, "Oh, I wish it could be true. I wish I could believe it."

Why, you can believe it, if you like. When I say to you I will see you in my room at eleven o'clock you can believe that, if you like, and you do not need to go howling there, but to just come and knock at my door.

"You told me to come at eleven o'clock."

"That is all right; come in, my friend, sit down."

I remember brother Ropp one day said, "I want to see you with my wife and daughter, and some friends, Doctor," and I said, "You can come." When the time came, he

knocked at the door, and I said, "Why, you are all here, come in," so they all came in.

Now, brothers it is so foolish of people when God says I will, to say I wish I could believe it. You can believe it if you like.

LET US CONSIDER THE ALLEGED DIFFICULTIES IN THE WAY OF BELIEVING THAT THE LORD IS THE HEALER.

The difficulties that you say exist. I do not believe that they do exist, but they exist in your imagination, and you know if you imagine a thing, it becomes a very real difficulty.

I read of a man once who in the darkness stumbled over a precipice, as he thought it was, in the road. It was dark, and he knew there was a great steep precipice not far away. In the dark he stumbled over, and he held on to a tree and managed to get his foot on the ledge of a rock. He could not get up, and he was afraid to fall lest he should fall down a terrific precipice. There all night in the darkness he held on to this root of a tree. He was afraid to lose his footing lest he would fall. When the morning came, he looked around and there was no precipice, but there was only sixteen inches to step down.

Now, he had imagined he was hanging over a precipice all night. If he had only a little light to show him there was only sixteen inches to step down, and that there was no precipice there, he would not have hung in fear all night; but he hung there in fear all night, and it turned his hair white by morning, because he was in darkness and was afraid.

There are a great many people imagine certain difficulties that do not exist, and that is the thing that keeps them from getting blessing; they get afraid.

Now, let me show you, let me answer some of the common objections to the Lord's willingness to heal.

I. MANY PERSONS SAY: "DOCTOR, I CANNOT BE SURE THAT THE LORD IS WILLING TO HEAL ME, ALTHOUGH HE WAS WILLING TO HEAL THE LEPER."

Well, friends, the Lord will not heal you unless you repent of your sins, and unless you give yourself to Him. "Well," you say, "I have repented of my sins; I have confessed my sins and do trust Jesus as my Saviour." Well, then, the Lord is willing to heal you.

"Well, but Doctor, because the Lord was willing to heal the leper, does it follow He is willing to heal me?"

Yes. "Why?" Now, I will tell you, there is one thing

about Jesus that you can always be sure about, He never changes. Does He? Tell me, Yes or No. Does God change?

Audience:—"No."

Dr. Dowie:—Is Jesus Christ the same?

Audience:—"Yes."

Dr. Dowie:—Yesterday?

Audience:—"Yes."

Dr. Dowie:—And to-day?

Audience:—"Yes."

Dr. Dowie:—And how long?

Audience:—"Forever."

Dr. Dowie:—Now, brothers and sisters, follow me closer. If Jesus Christ is the same, when He was on earth, was He not the Saviour from sin, tell me?

Audience:—"Yes, sir."

Dr. Dowie:—Was he not the Healer from sickness?

Audience:—"Yes, sir."

Dr. Dowie:—Was He not willing to save and heal all who came to Him?

Audience:—"Yes, sir."

Dr. Dowie:—Is He the same now?

Audience:—"Yes, sir."

Dr. Dowie:—Well, if He is the same now, must he not be able and willing to save and heal you? Tell me.

Audience:—"Yes, sir."

Dr. Dowie:—Well, that is very plain, simple, common sense.

2—BUT SOME PERSONS WILL SAY: "BUT, DOCTOR, WAIT A LITTLE, DO YOU NOT THINK SOMETIMES GOD SENDS US SICKNESS FOR OUR GOOD, AND THAT WE ARE BETTER BECAUSE OF SICKNESS, AND THEREFORE IT CANNOT BE GOD'S WILL TO TAKE IT AWAY, BECAUSE SICKNESS IS SOMETIMES A VERY GOOD THING?"

Now, that is commonly enough said, is it not now? And I am going to dispute with you, if you believe that.

I want to show you that sickness is not a good thing, and that it is not true that God sends it.

Now, these are the two points I want to dwell upon, that sickness is not a good thing, but a bad thing, and the devil's work always, and that God cannot send it; that it is impossible for God to send disease.

Now first, is disease from the devil? That is the point: Is disease always from the devil?

Now, I make the assertion first which I want to prove,

that every kind of sickness, and every kind of disease from which you suffer, or from which any one upon this earth suffers is the work of the devil; and I want therefore to show you that the work of the devil can never be the will of God.

Now, the first thing is to show it is the work of the devil.

Open your Bibles at the 4th chapter of Matthew at the 23d verse, and read with me there both in English and in German; for I want this made very plain to you, and therefore I am asking my good brother the elder here to read in German. Now, he is going to believe that half the people are deaf; he is going to read louder than he did the last time.

Now, that is one reason people listen to me—I speak loudly.

In the 4th of Matthew, the 23d verse. I will read it to you first in English.

"And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing"—what?

Audience:—"All manner of sickness and all manner of disease among the people."

Now, read that in German, please. [The brother reads the 23d verse in German.]

Dr. Dowie:—Do you believe that? Do you believe all that?

Audience:—"Yes, sir."

Dr. Dowie:—Now, I want you to talk back. I am going to make this a little class, you know. This is a school-house is it not? Now, you are all in school this morning, please, and when the teacher asks you questions, you will please answer them.

Now, then, does it not say He went about healing all manner of disease? Do you believe that? Tell me.

Audience:—"Yes, sir."

Dr. Dowie:—Very well; now, I do not need to read more passages to show you that He healed every kind of sickness, and every kind of disease. That is written of Jesus many times.

I want to show you where all this disease comes from.

Turn to the 10th chapter of the Acts of the Apostles, 38th verse. This is a statement of Peter in the house of Cornelius, the Centurion, covering all Christ's mission and ministry.

"How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed with the devil; for God was with Him."

Now, my dear brother, read that. [Reads in German.]

Dr. Dowie:—"And healing"—whom?

Audience:—"Alle."

Dr. Dowie:—It does not say some of them were oppressed with the devil does it? Read it again. "And healing—"

Audience:—"Alle."

Dr. Dowie:—Now, I want you to say Yes or No. Does not the Bible say that nineteen centuries ago everybody whom Jesus healed was made sick by the devil, that they were oppressed by the devil?

Audience:—"Yes."

Dr. Dowie:—Did He heal every kind of sickness?

Audience:—"Yes."

Dr. Dowie:—Nineteen centuries ago every kind of sickness was the devil's work? Is that so?

Audience:—"Yes, sir."

Dr. Dowie:—Whose work is it to-day?

Audience:—"The devil's."

Dr. Dowie:—It must be the devil's, unless God is doing the work now that the devil used to do. Do you think God is now doing the work the devil used to do?

A voice:—"No, sir."

Dr. Dowie:—And did not the Lord heal all kinds of sicknesses?

Audience:—"Yes."

Dr. Dowie:—And all He healed were oppressed of the devil?

A brother:—"That is what it says in that passage."

Dr. Dowie:—And does it say differently in another passage? Let us look at another passage to see what Jesus came into the world to do. The first Epistle of John, 3d chapter. We will just take it from that passage. I want you to get the Bible. I do not want you to think anything, excepting what God's word teaches. Now, my brother, will you please to read after me in German?

"He that committeth sin is of the devil." [Reads in German.]

"For the devil sinneth from the beginning." [Reads in German.]

"For this purpose the Son of God was manifested." [Reads in German.]

Say that again. [Repeats in German.]

"That He might destroy the works of the devil" [Reads in German.]

What did Christ come into the world to do?

A Voice:—"To destroy the works of the devil."

Dr. Dowie:—Did He go about destroying sin? Tell me, Yes or No.

Audience:—"Yes."

Dr. Dowie:—Did He go about destroying disease?

Audience:—"Yes."

Dr. Dowie:—Whose work was He destroying when destroying disease?

Audience:—"The devil's."

Dr. Dowie:—Whose work was He destroying when He destroyed leprosy, cancers, and all that kind of sicknesses? Tell me! Whose work was He destroying?

Audience:—"The devil's."

Dr. Dowie:—Well, whose work is it to-day?

Audience:—"The devil's."

Dr. Dowie:—Now, dare any of you say any more it is God's? It is the devil's work.

Let me ask you another question: Did Jesus ever say to anybody, "Your Heavenly Father made you sick?" Tell me.

A Voice:—"No."

Dr. Dowie:—Would there have been any sin in this world had there been no devil? Say Yes or No.

Audience:—"No."

Dr. Dowie:—Would there be any disease if there were no sin?

Audience:—"No."

Dr. Dowie:—Well, then, is not disease the result of sin?

Audience:—"Yes."

Dr. Dowie:—And is not sin the work of the devil?

Audience:—"Yes."

Dr. Dowie:—Well, then, is not disease the work of the devil?

Audience:—"Yes."

Dr. Dowie:—Very well. Now, wait a moment, I want you dear brothers and sisters to follow the Lord; that is all. You follow the Lord.

I am so glad to see so many young men here. I am so glad to see so many men as well as women.

It is a remarkable thing in connection with our work that while the other churches have more women than men, we have more men than women; and I notice this morning there are more men than women in this audience by a great deal.

I am very glad we have the women with us. We have always got the women. They are nearly always on the right side, but the men are hard fellows to get hold of. They are a bad lot for the most part. They have got to be put straight.

Now, I want you to follow me a little more closely.

"And Jesus went about all Galilee, teaching in their synagogues, and

*preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people."*

All kinds of sicknesses; do you believe that every kind of sickness possible to humanity was healed by Jesus, tell me?

Audience:—"Yes."

Dr. Dowie:—And all that He healed were oppressed of whom?

Audience:—"The devil."

Dr. Dowie:—If nineteen centuries ago every form of sin and sickness and disease was the work of the devil, I ask you whose work it is to-day?

Voices:—"Same fellow." "The devil's work." "The devil's."

Dr. Dowie:—If it were God's, would not God be doing the work the devil used to do?

A voice:—"Yes."

"BUT, DOCTOR," SAYS SOMEBODY, "DO YOU NOT KNOW THAT  
JOB SAID,"

"Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me?"

I know he did, and Job was a fool for saying it.

"Oh, Doctor, Doctor, that is the Bible."

Yes, and the Bible says that Job had to repent for saying that. Now, I want to show you that. I want to show you that Job talked nonsense, and that God had to put him right.

You refer to the Book of Job, please, because I want to put this point right. There are some folks that say: "Oh, Job said it was the hand of the Lord which made him sick." But I go in further. I want to ask you a question: Was it God or was it the devil who stole all Job's cattle? Tell me. God or the devil, which?

Audience:—"The devil."

Dr. Dowie:—Was it not the devil that stirred up the Sabaeans and Chaldeans, and all these thieves to steal his cattle, and who burnt up his grass? Was it not the devil that brought up a great wind from the wilderness, and pulled the house about his sons' ears? Tell me, was it God or the devil?

Audience:—"The devil."

Dr. Dowie:—Now, were not all the miseries Job suffered the work of the devil? Were not all the boils on Job's body put there by Satan? Does not the book say?

"So went Satan forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown."



Is that not true? Say Yes or No.

Audience:—"Yes."

Dr. Dowie:—Very well, Job did not know; Job thought that God did it, and Job said so. Now, what did God say to Job? Now, listen, 38th chapter of Job. Here is what the Lord said to Job after he had said the Lord had made him sick. Job had said:

"The Lord gave and the Lord hath taken away; blessed be the name of the Lord."

Job blessed the Lord for the devil's work! The Lord had given him, and the devil took away, and Job was so ignorant that he blessed the Lord for what the devil did.

Now you will see that after Job had talked nonsense and Job's friends had talked nonsense for about twenty or thirty chapters, then God stepped in, and here is what he said. Now you follow me. Read it in the Deutsche as I read it in English.

"Then the Lord answered Job out of the whirlwind, and said,

"Who is this that darkeneth counsel by words without knowledge?" [A brother reads the foregoing in German.]

Does that not mean who is talking nonsense—does not know what He is doing? Is that not it?

Then God goes at Job, and all through that chapter, and all through the next chapter He rebukes Job. Now, turn to the 40th chapter and read again.

"Moreover the Lord answered Job, and said,

"Shall he that contendeth with the Almighty instruct Him? he that reproveth God, let him answer it.

"Then Job answered the Lord and said,

"Behold, I am vile; what shall I answer Thee? I will lay mine hand upon my mouth.

"Once have I spoken; but I will not answer: yea, twice; but I will proceed no further.

"Then answered the Lord unto Job out of the whirlwind, and said,

"Gird up thy loins like a man: I will demand of thee, and declare thou unto Me.

"Wilt thou also disannul My judgement? wilt thou condemn Me, that thou mayest be righteous?"

He then rebuked Job. He rebuked Job all through that chapter, and all through the next chapter to the 42d chapter. I will read it in English.

"Then Job answered the Lord, and said,

"I know that Thou canst do everything, and that no thought can be withholden from Thee.

"Who is it that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not.

"Hear, I beseech thee, and I will speak: I will demand of thee, and declare Thou unto me.

"I have heard of Thee by the hearing of the ear: but now mine eye seeth Thee.

"Wherefore I abhor myself, and repent in dust and ashes

Didn't Job repent for saying all that nonsense ?

Didn't Job repent in dust and ashes for saying that God had made him sick ? Then God heard his prayer, received his repentance, and God healed him.

Now, I want to say to you that God cannot make you sick. You understand ? That God cannot make you sick.

#### A REMINISCENCE.

Now, I remember when I was in New Zealand, away down in those southern seas, a minister rose up very angrily, and he said:—"Doctor, I am going."

I said, "Why are you going?"

"Because that is blasphemy."

"What is blasphemy?"

"You say it is impossible for God to make anybody sick. I am going because, he said, "it is blasphemy to say anything is impossible to God."

I said, "You say that?"

"Yes."

"Why," I said, "you cannot have read your Bible."

He said, "I have read my Bible and my Bible teaches me that there is nothing impossible for God."

"Oh," I said, "wait a minute before you go, Does not your Bible say it is impossible for God to lie?"

"Oh," he said, everybody knows that."

"Well," I said, "you did not a minute ago. You said there was nothing impossible for God."

#### SOME PLAIN TRUTHS.

Let me tell you this, it is impossible for God to lie, is it not ? Tell me.

Audience:—"Yes, sir."

Dr. Dowie:—It is impossible for God to do evil is it not? Tell me.

Audience:—"Yes."

Dr. Dowie:—Is disease a good thing, or a bad thing? Tell me.

Audience:—"Bad thing."

Dr. Dowie:—Very well, can you get a bad thing out of good?

Audience:—"No, sir."

Dr. Dowie:—Is there any disease in God?

Audience:—"No, sir."

Dr. Dowie:—Is God pure?

Audience:—"Yes, sir."

Dr. Dowie:—Is God holy?

Audience:—"Yes, sir."

Dr. Dowie:—Is there any corruption in God?

Audience:—"No, sir."

Dr. Dowie:—Can you get corruption out of God?

Audience:—"No, sir."

Dr. Dowie:—Well, if you cannot get corruption out of God, how can God ever give you any disease? You cannot get out of God what is not in Him.

There is no disease in God. It is impossible for God's hand to communicate disease.

#### AN ILLUSTRATION.

If there is any disease in me to-day, and should I turn to Mr. Peter Ropp, and say Elder Ropp, you shall have small-pox, or to Elder Buercky and say, Elder, you shall have jaundice and Brother Andrew you shall have—what would you have?—rheumatism, (laughter) and Elder Strubhar you shall have—what shall you have—well, we will give you as a special favor, cholera; and if I were to come to you and say I was doing all that because I loved you, the rest of you would get out of this school-house in case I should love you too. (Laughter.) I think you would all want to get out of this school-house, because you would say, Dr. Dowie is a fountain of disease, would you not?

#### THE APPLICATION.

Now, if God can do that thing; if God can give to one small-pox, and another rheumatism, another scarlet fever, and another leprosy—if God's hand can do that, must not the disease be in God? Is there any disease in God?

Audience:—"No."

Dr. Dowie:—Then it cannot come out of God can it?

Audience:—"No."

Dr. Dowie:—Then you can never get disease from God. It is impossible for God to make anybody diseased. Is there any disease in heaven, tell me?

Audience:—"No, sir."

Dr. Dowie:—Any small-pox in heaven?

Audience:—"No."

Dr. Dowie:—Any fever or rheumatism in heaven?

Audience:—"No, sir."

Dr. Dowie:—Any corruption?

Audience:—"No, sir."

Dr. Dowie:—Well, then, if it is not in heaven, can it come out of heaven?

Audience:—"No, sir."

Dr. Dowie:—Well, then, if disease cannot come out of heaven, and cannot come out of God, where does it come from?

A voice:—"From the devil."

Dr. Dowie:—From the devil, and from hell, and from people that have been oppressed by the devil; from God's people oftentimes, who have been saying that disease came from God. But the original source is the devil.

How wicked to say that disease comes from God! Do you hear? It is wicked to say that disease comes from God; because, if you say disease comes from God, you make God a fountain of disease, and you make heaven a place of the diseased and not of the pure.

Well, now, you are all with me are you not? You all believe that Christ healed every kind of sickness, don't you. Say Yes or No.

Audience:—"Yes."

Dr. Dowie:—And all that were healed were oppressed by whom?

Audience:—"The devil."

Dr. Dowie:—And he is the same old devil, is he not?

Audience:—"Yes."

Dr. Dowie:—Is he any better? Has the devil improved any?

Audience:—"No, sir."

Dr. Dowie:—Is he not the same old devil? Does he not do the same kind of works. I think he is a worse devil than he used to be, because devils grow worse just as people get worse. Either a man grows better or he grows worse, and the devil must get better or worse. Now, I do not think the devil has been getting any better. I believe he is a meaner devil than he ever was, and I believe he has got control of more disease factories now than he ever had. There is more disease in the world now than ever, because there is more sin.

#### THE DEVIL HAS BEEN STUDYING CHEMISTRY;

and do you not know this that ever since the devil has been studying chemistry, he has been giving the result in tempting and poisonous drinks to the people. He got Noah drunk, didn't he?

Don't you know that Noah was faithful in the midst of a faithless world, and then when Noah came down from the ark the devil said something like this to him: "I want to work this vineyard on shares with you." Do you know what he did? He got Noah to make intoxicating wine, and Noah

got drunk, and ever since that day the devil has been getting people drunk in various ways.

The devil has been getting people mad and bad by means of poisons, and you will find, during the last half century especially, poisons have been multiplying, drug-shops are just getting crammed with poisons; and that all kinds of poisons are being bought by the people. They not only buy alcohol in the form of whiskey, wine and beer, but they buy it in other forms; they not only buy nicotine poison which is in tobacco, but they buy other poisons belonging to the same nicotine family.

They buy opium, they buy cocaine, they buy strychnine, they buy arsenic, they buy laudanum; they buy all kinds of poisons, and do you know that these druggist's shops are just the devil's own shops.

Do you know it is a remarkable fact that

THE BIBLE SAYS A DRUGGIST WILL NOT GET INTO HEAVEN?

I never saw that until the other day.

I will show it to you in the last chapter of the book of Revelation. I want you to read it. Now, I shall be rather curious to know how the Elder translates that. The 22d chapter of Revelation, the 14th verse:

"Blessed are they that do his commandments, that they may have the right to the tree of life, and may enter in through the gates into the city.

"For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."

These are outside of heaven. Now, read me that verse, please, in German. [The brother reads in German.]

What does that word sorcerers mean in German?

A voice:—"Witchcraft."

Dr. Dowie:—I see that is not a good translation there any more than in mine. Do you know what the word is in Greek? The word in Greek is pharmacist. *Φαρμακός*; they are pharmacists. Any of you who know Greek, if you will take up your Greek lexicon you will see that the word *pharmakos* means a maker, and a seller of poisons, a sorcerer, a murderer.

I will tell you this, that if it be a bad thing, and it is, for a man to run a saloon where he sells one poison, alcohol, it is a ten times worse thing for a man to run a drug store where he sells all the poisons to all who come with money. Many men and women will buy deadly poisons in a drug store, poisons which madden and intoxicate, who would not enter a beer or whisky saloon. Humanity is being destroyed by these deadly poisons.

Now, some will say to me,

" DO YOU NOT THINK GOD GAVE US THESE POISONS ? "

God gave us lots of things He did not mean us to put in our mouths. It is only a baby that wants to put every thing in its mouth. A baby will put your hair in its mouth, and if you put your watch down, it will smash the watch, and put it all in its mouth. Is there anything a baby does not want to put in its mouth? Men are like babies about saying everything God has made, every creature, is to be eaten. All right, go and eat a skunk. (Laughter.) Go and eat a rat. If everything is made to be eaten, go and eat a buzzard.

Do you mean to say that God made everything to be eaten? Did He mean everything to be drunk? Verily no. There are many things in nature that God never intended to be eaten or drunk.

BUT YOU CANNOT GET ALCOHOL WITHOUT DESTROYING  
SOMETHING.

You have got to destroy the grape before you can get wine. You have to destroy the corn, and make it corrupt, before you can get whisky. You have got to destroy barley before you can get beer. You have got to destroy the grain, and get alcohol out of this rotting juice.

A sheep is a good thing, but is a rotten sheep a good thing to eat, tell me? Is that a good thing to eat? Is it a good thing to eat tainted bad meat, tell me? Is it a good thing to eat the rotten juice of the grape, and the rotten juice in these dirty, filthy poisons? Let me tell you, God never gave us these poisons to drink.

See, here is the Bible. You know it, you have got it as well as I. Between these two boards from Genesis to Revelation there are 4,100 years of human history.

SHOW ME ONE PASSAGE IN WHICH GOD TELLS PEOPLE TO TAKE  
DRUGS?

Show me one passage in that Bible in 4,100 years that tells people to go to doctors. Where will you find it?

Do any of you know of a passage from Genesis to Revelation which says, " Is any among you sick, let him call for the doctor?" It is not there. Do any of you know of a passage in the Bible that says, " Is any among you sick, let him call for a doctor, and take the medicine, and ask Him to bless the medicine and heal you?" It is not there. It is not in that Bible, but I will tell you all that is said about doctors in that Bible is that "they are all physicians of no value." "In

vain shall ye use many medicines."

"I am the Lord that healeth thee" is in that Bible.

"I am the Lord, I change not" is in that Bible.

"Come unto me; I took your infirmities and bore your sicknesses," that is in the Bible.

DIVINE HEALING IS IN THE BIBLE, BUT DRUGS AND DOCTORS  
ARE NOT IN IT.

That is a remarkable thing is it not? Think that over. That there are 4,100 years of God's Revelation to humanity in the Bible, and not one word in favor of doctors or drugs.

Friends, I see a great deal of doctors. I see a great deal of the result of doctors' practice. I was born in Edinburgh, Scotland. I went out to Australia when I was a young man, and I returned to Edinburgh Scotland, and studied at the University of my native city. I had been healed by God, but I was very much interested in the sick, and I used to visit the hospitals. I used to attend the clinics; that is the lectures by the bed-sides of the sick people. I used to go through all the hospitals with all the great professors. I know a great deal about doctors. And I am "acquainted with griefs"—sicknesses.

I see now every week from 1,000 to 1,500 sick people. I suppose on the average I have prayed, laying hands upon the sick 50,000 times a year, for many years. I have been praying for the sick, laying hands upon them since 1876; that is twenty-one years, and I dare say that my average for the last fifteen years has been at least 50,000 times each year. That may seem impossible to some of you, but if you are down in Zion you see something of how it is done.

You see the sick there in hundreds, and in thousands. I prayed on Tuesday last with nearly five hundred sick persons. I prayed on Monday for nearly a hundred. I prayed on Wednesday for nearly a hundred. I have prayed this week, before I left town yesterday, with about 800 sick persons, laying hands upon them, and I have prayed for nearly a thousand persons whom I did not see at all whose requests came in to me. I say, therefore that I have a right to talk as one that knows a good deal about doctors and drugs, and their consequences, and I say to you this, that

**THERE ARE SOME DOCTORS WHO ARE GOOD MEN, DOING THE  
BEST THEY CAN, BUT NINE OUT OF EVERY TEN OF THEM  
ARE A SET OF UNMITIGATED VILLIANS.**

I was educaated mongst them.

**They are not godly, they are not Christians, and the train-**

ing they get is a very bad one. I know no worse training for a young man than to send him to be a doctor. When he has gone into the college they send him into the dissecting room, and to send a young man into the dissecting room, is to ruin him, nine cases out of ten, morally.

It is a most degrading thing for that young man to go into the dissecting room, and see the horrid sights of the dead and naked bodies of women and girls who have been taken from the hospitals, and dissect them. It is a degrading thing. It is an unnecessary thing; it is a brutal thing. And when they first go in they often faint, and then they take whisky, and they take morphine, and things of of that kind, to quiet their nerves, and the great mass of doctors to-day are under the influence of these drugs.

Doctors to-day are the most demoralized class in the community, as a rule. In Chicago there are hundreds of them that are just incarnate devils. I say that when I am there. I do not only say that here. You will see in my tract, "Doctors, Drugs and Devils" that I not only said it, but I gave the facts which proved it. I quoted cases; I challenged these men to deny them; that is why they want to kill me; that is why they want to put me in prison, because they know I have got them in the hollow of my hand.

They have murdered babes, the unborn babes. They have helped women to destroy their offspring. Give them their way and they would utterly destroy the human race. Murderers!

I speak strongly. I feel strongly. They know nothing about what they are talking about when they pretend to diagnose and cure diseases.

#### MEDICINE IS NO SCIENCE.

It has not an atom of science in it.

In my own University, one of the greatest professors, Prof. Douglas MacClagan, said in my hearing:

"Gentlemen, medicine is not a science. It is purely empirical. From the days of Hippocrates and of Galen until now we have been stumbling in the dark from diagnosis to diagnosis, from treatment to treatment, and we have not found the first stone to lay as a foundation for medicine as a science."

Where is the science in medicine?

Here are two opposing schools. Here is one man calls himself an allopath; here is another who calls himself a homeopath. Take these two as an illustration.

You say to the homeopath, "If I put my body in your care, sir, how will you treat it? On what principle?"

The homeopath says: "I will treat it upon this princi-



ple, '*Similia similibus curantur*'—like cures like—meaning that the way to cure one disease is to put in another of the same kind. That is a funny way to cure it, is it not?—to catch a thief by putting another thief inside the house.

"Well, now, Mr. Allopath, what will you do?"

"Oh, that homeopath is a fool. I will do exactly the opposite."

"What will you do?"

The allopath says: "'*Contraria contrariis curantur*;' that is, the contrary cures the contrary."

"Well, how do you do it?"

"Well, when I see a disease in you, I put in the opposite fellow, and knock him out."

"Oh, well, Mr. Allopath, after you knock him out, what do you do with the fellow you put in?"

"Oh, well, he will give us some trouble after awhile, and we put another fellow in and knock him out."

"Well, Mr. Allopath, what do you do with the fellow that has knocked him out?"

"Oh, put in another stronger one, and knock him out."

"Well, but Mr. Allopath, what do you do with that stronger one you put in by and by?"

"Oh, by and by we knock the patient out." (Laughter.)

That is it. Now, is there any science in that nonsense?

I tell you this, I have been through schools of medicine; I could qualify within a very short time to be a practitioner, if I chose, under the laws of this State. I would not do it. For a man to give drugs is just to walk in the dark; to put deadly poisons into people's stomachs. He does not know what they are going to do. There is nothing so criminal, and so foolish, and so silly as the so-called practice of medicine.

NELLIE BLY'S EXPERIENCE WITH THE DOCTORS OF NEW YORK CITY.

Take an illustration that will make you laugh. It made me laugh when I heard the story. This is the way the story was told to me, and although I cannot personally vouch for its truth, I know that similar facts are of daily occurrence all over the world.

Down in New York there is a bright young lady named Nellie Bly. Nellie Bly is a reporter upon the staff of the *New York World*. It is a sensational paper. They were looking around for a sensation. Nellie Bly had gone around the world, and they were looking out for a sensation, and Nellie went up to the editor, and she said: "I think I

have got a sensation," and she told him her plans.

"All right," said the editor, "do it Nellie." So the editor gave her six crisp, new twenty-dollar bills, and Nellie with a smile upon her face left the office, and went up Fifth Avenue, drove up in a carriage to a great doctor's house. She got out; she went into the house, and of course, this was a very high-priced doctor. His consultation fees were high. She put down her twenty-dollar bill for a consultation with the doctor. The doctor received her very nicely, very politely, and he began to examine her—put his finger on her pulse, shook his head, put his stethoscope to her breast, thumped her, listened, shook his head (there was nothing in it—I mean his head) (Laughter.) He did not know a thing about it, he sat down, and thought.

"What do you think is wrong with me?" said Nellie, sly little girl that she was. "What do think is wrong with me?"

"Well, my dear young lady, it is quite a grave case; I think that you have incipient tuberculosis; that is to say, you have consumption." So Nellie sat as gravely as she could. "Doctor, will you please write out my case, and give me a prescription?"

"Certainly," so he wrote the diagnosis of her case: "This young lady has incipient tuberculosis," and he gave her a prescription, and he took up the twenty-dollar note, and she took up the prescription, bowed and went out to her carriage. She drove up Fifth Avenue a little further, and she got out of the carriage, and went in to another doctor, sat down. "Doctor, will you please to examine me, and tell me what my trouble is?"

"Certainly, Miss." He saw her twenty-dollar bill too.

He felt her pulse, sounded her, tapped her, shook his head, (there was nothing in it—[laughter] nothing in his head) and he sat down, and she said: "Doctor, what is it?"

"My dear young lady, I am sorry to tell you that you have every appearance of incipient Bright's disease of the kidneys." (Laughter.)

"Doctor, will you write that out, if you please, and give me a prescription?" So he wrote it out, and gave her a prescription, invited her to come again. She got into her carriage, and went away further up the Avenue, got out at another doctor's, "Will you please tell me, Doctor, what the matter is with me?"

"Yes," looked very serious, thumped her, shook his head,

(nothing in it.) (Laughter) she sat down. "Doctor, will you please tell me what the trouble is with me?"

"I do not like to tell you, but it is quite apparent that your liver is very badly deranged." (Laughter.)

He sat down and wrote a prescription.

She got into her carriage, and went to another: "What is your profession?"

"Well," she said, "I am a literary woman." He felt her pulse, shook his head. "My dear young lady, you are in great danger; you have got incipient idiopathic muscular atrophy."

"Well," she said, "Doctor, what does all that mean?" (Laughter.) "Well," he said, "it means, my dear young lady, idiopathic muscular atrophy, that unfortunately your muscles are without nourishment, and they are rapidly decaying, and am afraid, my dear young lady, that you will be paralyzed."

"Well, Doctor, will you write that down, please?" He gave her a prescription, and with great difficulty she got out of the place without laughing, but when she got out she said to the driver, "Drive back to the *World* office."

She entered the editor's room, and she said: "There are the five prescriptions, the five diagnoses, and now just imagine how much wisdom there is in our best doctors, for there is not a thing the matter with me." (Laughter.)

That is said to be a fact which was published the other day in the *World* only keeping out the names of the doctors, and the *World* threatened if the doctors denied it, they would publish their names. They never denied it. (Laughter.)

#### THE DOCTORS IN CHICAGO.

The other day in Chicago there were a number of people died in a certain neighborhood, and the hue and cry arose they were all poisoned; somebody put poison in the bread. It was no such thing, they had all eaten swine's flesh, and they all died of trichinosis. The dirty trichinae in the swine's flesh had entered their muscles and killed them.

I knew of fifteen people in one week that died throu h eating pork with the dirty trichina in them.

Friends, the doctors do not know what they are talking about.

#### DOCTORS IN THE EAST.

A little while ago in an eastern city there were seventeen people died in a certain neighbohood. The doctors were sum-

moned, and they did not know. They each gave a different autopsy. One died of scarlet fever, and another one jaundice, and so on. Presently it was found that every one of these people had died of arsenical poison, arsenic having got into a batch of flour. All their bodies were disinterred, and the poison was found in their stomachs. There was not one doctor found it out. So much for their skill in surgeries.

#### RESULT OF TRUSTING IN DOCTORS.

Friends, I know what I am talking about when I say this: When you put yourself into the hands of men who say "Now open your mouth, shut your eyes, and pay your money, and let us pour down your throat whatever we like," that you are a pack of fools, and that the Bible will not back you up.

Your condition will be like that of the woman who came to Jesus. She

"had suffered many things of many physicians, and had spent all she had, and was nothing bettered but rather grew worse."

Now, the Lord is the Healer; there is His word, "I will come and heal you."

I want you to believe it. I know it and thousands and tens of thousands know that He is the Healer.

#### DIVINE HEALING IN ITSELF IS NOT ANYTHING, UNLESS IT ACCOMPANIES DIVINE SALVATION.

Salvation must come first, and your hearts must be right with God, and you must put away the things that are wrong, and then give yourself to God, and He will keep you, He will heal you.

A man once said: "Doctor, if people were always healed like that they would never die; they would never die."

"I said, 'That is true, and they ought not to die.'"

"Oh, doctor, you do not mean to say people are not going to die?"

"I do."

What did Jesus say?"

"If a man keep my sayings he shall never see"—what?

Audience:—"Death."

Dr. Dowie:—"He shall never see death."

"He that believeth in Me, though he were dead, yet shall he live:

thou And whosoever liveth and believeth in Me shall never die. Believeth this?"

Death is God's enemy.

"Death and hell shall be cast into the lake"—of what?

A voice:—"Fire."

Dr. Dowie:—"The lake of fire."

"The last enemy that shall be destroyed is"—what?

Audience:—"Death."

Dr. Dowie:—Death is God's enemy.

"WELL, IF WE ARE SAVED, AND IF WE ARE HEALED, DOCTOR, ARE WE NEVER GOING TO DIE?"

"No, I hope not; I pray not."

"What is going to happen?"

"Unless the Lord comes—for He is coming—to take me to Himself, I will tell you what will happen to me. If I am faithful, I will do my work, I shall be saved, I shall be healed, and one night I shall lie down in peace, and I shall sleep on earth, and wake in heaven."

"He giveth His beloved"—what?

A voice:—"Sleep."

"HE GIVETH HIS BELOVED SLEEP".

"Even so them also which sleep in Jesus will God bring with Him." "Lazarus sleepeth." Stephen "fell asleep."

Those who are Christians have a right to expect to live their lives without sin, letting God take away that sin, that sickness. Without dying, you should lie down in peace when your day's work on earth is done, to sleep on earth and wake in heaven.

I want to lie down in peace and sleep, but I do not want to die.

Death is God's enemy.

"He that hath the power of death is"—what?

A voice:—"The devil."

"Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part in the same; that through death He might destroy him that had the power of death, that is the devil."

That is what the Bible says. Death is the devil's work. How God hates death.

Oh, friends, it is a good thing to know then that God is willing to save you, and heal you, and cleanse you, and to keep you, and when your work is done, let you lie down and rest in peace. Just as a tired man does when he comes in from the fields. He lies down in peace, and he sleeps until the morning. Oh, that we might do our work, and then lie down in peace, and sleep on earth to wake in heaven.

#### SUPPLICATION.

Father in heaven, bless this address for Jesus' sake. Amen.

#### QUESTIONS AND ANSWERS.

If any one present has any respectful questions to ask about my teaching or work, I shall be very glad indeed to answer them. I will give you a little time to ask these questions.

"DID JESUS EVER DRINK ANY WINE?"

Dr. Dowie:—Yes, He drank the wine that I drink. I drink wine. I give my people wine. In Australia I have drunk considerable quantities of wine, but there was not a drop of alcohol in it; it was unintoxicating wine.

When at the marriage feast of Cana, in Galilee, He drank wine, but it was not intoxicating wine, and the proof of that is this. If you ask any Jewish Rabbi to-day, as to whether in the feast of the Passover there is any alcohol, he will say, No. Now, our Lord Jesus Christ when He ate the Passover supper, He drank wine, but there was no alcohol in it; for this reason, that there never was any alcoholic wine, or any fermentation at all in the Passover Feast, and in the marriage feast.

The other day there was a Rabbi married, and when he was married to his bride, there was a glass of wine poured out, and she drank one-half of it, and he drank the other half of it, and then threw down the glass, and ground it beneath his feet in the synagogue.

I asked, What kind of wine was that?

"That, Doctor, was unintoxicating wine.

"And what was the reason of his throwing down the glass, and tramping it beneath his feet?"

"That there should never be any leaven of sin in that marriage."

In the Orthodox Jewish wedding there is no alcoholic wine used?"

"Well, then," I said to a Rabbi, "there could have been no alcoholic wine used at the marriage feast at Cana?"

He said, Wherever there was an orthodox Jewish marriage there was no possibility of its being used.

"DOES NOT OLD WINE FORM ALCOHOL IN IT BY AGE?"

Dr. Dowie:—No, sir; not so long as the air is excluded. The moment the air gets to it, if it is not drunk, within a few hours it would form alcohol, but as long as it is drunk within a certain time, no alcohol is formed.

The brother:—"I thought age, even if sealed up, would make it form alcohol."

Dr. Dowie:—Age will not make it form alcohol. Age would make it form a sugary deposit, but alcohol is only formed when the air gets to it. It is never formed otherwise, and that fact explains the reference to old bottles in the Scripture. The old bottles used to be made of skins, and they had poured the wine into skins, and sealed it up, keeping out

**"I WILL."**

the air so that it would not burst. But if you poured out the wine from the skin, and then tried to pour new wine into the old skin, the contact with the air would make it ferment, and the consequence was it would burst the skin. But there is no possibility of alcohol forming until the air gets to it. I may say we use unfermented wine in our communion service. We use non-alcoholic wine, and it is made in various ways; sometimes it is sterilized. It is corked up and hermetically sealed, and it never ferments until it comes to the air, and if you do not drink it within a short time, it will ferment.

**"WAS PAUL EVER MARRIED?"**

Dr. Dowie:—Yes, I hold that Paul had been married; for this reason, that at the death of Stephen, it says in the Bible that he

"Was consenting unto his death."

The word that is used for consent there is a legal term, showing that he was one of the Sacred Council and cast his vote for the death of Stephen. He could not have been a member of that Council unless he was thirty years of age, and a married man.

The probabilities are that Paul was a widower when he wrote his letter and said:

"Have we not power to lead about a sister, a wife."

That his wife had died while he was still a Rabbi, and after he became a Christian he thought it was best for him to be unmarried, because the Holy Ghost had said that bonds and imprisonment awaited him in every city, and it is not a very good thing for a man to be married who is getting into jail in every town he comes to.

**"IS IT POSSIBLE FOR AN UNCONVERTED MAN TO BE HEALED?"**

Dr. Dowie:—Yes, by the sovereign grace of God. God is a sovereign, and I dare not shut out the possibility of God healing a person who is not converted, because God is a sovereign, and He can do what He likes, but my brother's question leads me to this supplementary answer.

I do not know of a single case, in all my experience, of an unconverted man being healed through faith in Jesus Christ. Why? Because it is impossible for an unconverted man to exercise faith in Jesus for healing; because faith in Jesus is only possible to a man who has given his heart to Jesus. That does not mean that some were not healed who did not know Jesus as Christ; for there are several mentioned in Scripture who were so healed. But these were godly and converted according to their light.

"SHALL I FORM THE OPINION ON ACCOUNT OF BEING SICK THAT I AM NOT CONVERTED?"

Dr. Dowie:—No. Salvation and Healing are two different things. A person may be saved and yet sick. They are two different things altogether; but if you are continuing in sickness and sin, that will show you that you are not trusting Jesus for healing, but it does not show you are not saved. Multitudes of Christians are sick who are saved, and they are never healed, but their Salvation is not affected by it at all. Still they do not live to glorify God, and they do not do the good they would if they were well.

I am glad my brother asked the question. Salvation is a totally separate thing from Healing. You must be saved before you can be healed, but it does not follow that you are unsaved because you are unhealed. On the contrary, vast numbers are saved who are not healed at all. I am very sorry it is so, but it is so. I should be very sorry indeed to say that every one who was not healed was going to hell; but I do say this, that a person who is not healed, and is not seeking God for healing, will very soon go to the grave, and I wish they would live longer if they are true Christians; for the Lord hath need them. That is why I am talking to you dear Christians, because there are many Christians amongst you sick. I want you to live a long time. I want you to live healthy lives so that you can do more for Christ in your families, in the Church and in the extension of His kingdom in the world

Will you explain,

"WHOM THE LORD LOVETH HE CHASTENETH?"

Dr. Dowie:—Yes, I will explain that. I am very glad that our brother asked it. The word "chastening" or chastisement" in the original tongue has a very definite meaning. The word that is translated "chastisement" there is "*παιδεία*" in Greek, and comes from the little word "*παῖς*." "*παῖδος*" is the genitive form, and "*paideia*" in the original Greek means training, the nurture, the growth and instruction, and the bringing up of children. So that passage in Hebrews means "Whom the Lord Loveth He nourisheth, He cherisheth, He instructeth, He traineth, and He bringeth up as a loving father does a child."

Now, when you bring up a child, do you give it a regular dose of sickness every month? Is that any part of its training, or do you endeavor to keep the child well? Tell me. Do you endeavor to keep the child well? Yes or No.

Audience:—"Yes."



Dr. Dowie:—Is that not the object of the mother to keep the little one clean and well, and keep it from being sick?

Sometimes you correct the child, but do you correct the child by breaking its leg or knocking out an eye? Is that the way you correct it? Do you correct it by giving it a dose of small-pox? No. Neither does God. The word there simply is: "Whom the Lord loveth He" nourisheth, He instructeth, He traineth, He cherisheth as a loving Father does a child. He brings it up in order that the child may be a strong man, healthy, and pure, and good, and to be a blessing.

You see that is the word there, and it is very much misunderstood. It does not mean, "Whom the Lord loveth He maketh sick." If it meant that, then the sicker you are, the more the Lord loves you, and the consequence is that when you get one sickness, you should say humbly, "How the Lord loves me in my right leg. Oh, how He loves me with this rheumatism. Lord, love me on the other side too."

It is all nonsense to suppose that "Whom the Lord loveth He chasteneth" means "Whom the Lord loveth He maketh sick."

"CAN THE PRAYER OF A SAVED PERSON BE THE MEANS OF HEALING THE UNCONVERTED SICK?"

Dr. Dowie:—No; not an unconverted sick man, because in that case then that man would be healed against his will. That man would be healed with a bad heart. That man would be a child of the devil, and healed because I prayed for him. God does not heal children of the devil.

"IS A FOLLOWER OF CHRIST ALLOWED TO WEAR GOLD?"

Dr. Dowie:—Yes. I will answer that. Now, you please turn to your Bibles in the first epistle of Peter, the 3d chapter. Now, I want to read the whole passage. This is the passage which is rested upon by friends who say that a Christian must not wear gold. Will you please to read the whole passage now with me. Please read it in Deutsche after I read it in English.

"Likewise, ye wives, be in subjection to your own husbands."

You please to notice that all this is about women. You see it is not about men at all; it is about women.

"That if any obey not the word, they may also without the word be won by the conversation of the wives;

"While they behold your chaste conversation coupled with fear.

"Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel." [The brother read the foregoing, clause by clause, in German after Dr. Dowie.]

Now, if that passage means you are never to wear any gold, it also means you are never to wear any clothes. Do you see it? That is the first thing I ask your attention to. If that passage says you are never to wear any gold, it also says that no woman is ever to tie up her hair, and she is never to wear any clothes.

Read it again:

*"Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel."*

Are you not to wear any clothes? You would die if you did not wear clothes. You would be very disgusting, and immoral, and very improper. It would be a shameful thing for a woman to go about naked. A shameful thing for men to go about naked. Even savages do not go about wholly naked.

It means that you are not to spend your time as the ancients used to do. Why they used to spend hours and hours in getting their hair plaited in various forms, and all kinds of ornaments put into it. Sometimes it took a whole day to get a woman's hair ready. Sometimes it does now. Sometimes it takes three or four hours to get a fashionable woman's hair ready.

That is the first thing, that you are not to spend many hours over your hair, but it permits you to tie your hair up in a comely manner, and if you choose to put it one way, or to put it another, you are at perfect liberty to do so. My wife, for instance, wears her hair as she pleases. She wears it as she likes; she wears it to suit herself, and to please me, and she wears it in various forms, and my wife is approved of God. My wife wears gold that has been presented to her. My wife wears clothes according to the color that she likes. She does not wear black always. She sometimes wears colors. God gave us colors. She was born in a country that is full of colors, and full of beauty, Australia.

God's Word nowhere says that you are to wear only black, or that you are to wear only white; but God's Word says you are to dress in a becoming and proper manner.

Now, my wife dresses, as any one knows who sees her, in various colors. She is very fond of colors. I think just now at this time she is wearing purple, and she is wearing red, and she is wearing green, and she is wearing various combinations of colors. It does not bother her a bit. She simply gets what she wants, and it is as cheap to buy a colored thing as a black thing, and often times it costs less money to

buy a colored thing than a black thing. But my wife wears her hair, and wears any gold that is presented to her, and wears any colors that she chooses, and she goes and preaches, and she goes and teaches, and here is the answer to all you women who think differently—God blesses her. Multitudes are saved by her preaching, and when she prays with the sick many are healed, and you know it.

Now, if God were displeased with my wife for doing that, He would not answer her prayer.

I said to you last night that I wear these gold sleeve links. Where did I get them? I got them, the first set—this is only just a duplication of them—from the children whom I was the means of healing, whom God healed. I never healed anybody. I laid my hands in 1876 upon three dying children, and they were all healed. That was the beginning of my ministry of healing. I have told the story fully in my tract entitled, "He is just the same to-day." I knew nothing about their thank-offering, but a few weeks afterward they came to my house with a beautifully written note. I was about to leave my home in Newtown, Sydney, New South Wales, to go and marry my wife, in Adelaide, South Australia, a thousand miles away. I was not then married. They were healed through my agency. They were dying, and were instantly healed. They brought me a pair of gold studs with a letter in words something like these: I remember it as if were to-day.

"DEAR PASTOR:

"God has used your hands in praying with us when we were dying. We want to put something in your hands that will always remind you of your dear little children whom you prayed for.

"And we want you to please take these studs that we have purchased with our savings, and put them in your sleeves on your marriage day, and remember us always when you look at them."

I put them there, and God has used these hands in being laid upon thousands and tens of thousands of people, and I never think of my studs until somebody calls attention to them, because I never see them for one thing. They are on the other side of my sleeve, and I have not an atom of pride or vanity concerning them. I do not care a pin about them; so far as appearances go; but I wear them because they remind me of the children who were first healed, and when I put them on in the morning I still pray for these children and for the children who appreciate them. They have grown up now, and one of them, the one that was healed first, Mary, the one that I told the story of in "He is just the same to-day," she is a wife, and she is a mother, and she has

got noble sons and daughters away off in the great Australian land. Without the mercy and healing power of God she would have been dead, and when I take up these studs in the morning and put them into my sleeve I always pray for them, I always say God bless Mary Ray; she is Mary Hardie now; God bless her husband, God bless her children, God bless my own son and daughter who gave me this second set. And do you know that these studs have reminded me, as nothing else in the world could, of the first healing and of my own dear ones.

And when I take out my watch, that is gold too. I suppose that cost some hundreds of dollars. I never paid a cent for gold ornaments or articles of use in my life. That watch was given to me the other day, as a token of gratitude by two ladies of Cincinnati, for the blessing which God made me to their dying aunt. She was carried to my Home dying. She was brought into our Home a dying wreck and the Lord used me to her, and the other day, without my knowing anything at all about it—they sent this watch, and they asked me to accept it as a token of love. The fact was my other watch was not keeping time and was always getting me into trouble—but they made me a present of this watch.

Do you think that does me any harm to wear that watch? I take it and as I use it I thank God. It will last me all my lifetime, unless somebody steals it, and then may the Lord have mercy upon the thief. (Laughter.)

But it will last me longer than a common watch would.

Now, let me say a word more about this wearing of gold. Friends, if you are going to spend all your money in wearing gold, and if you are going to spend all your money and vex your husband in wearing clothes, and not dress in a seemly fashion, the Lord have mercy upon you. I do not object to any of you wearing any attire you please.

You are at liberty to wear a bonnet such as many of you are wearing. I do not think it quite becomes you. I would like to see more of your faces. Some of you have got very sweet faces, but I cannot half see them.

I think some of you have got very nicely shaped heads but, I really cannot tell what the shape of your head is. I love to see a nicely shaped head; it seems to me a very pleasant sight; but you know if you choose to wear a hat that does not show how very nice your face is, all right, I will not object to it; you have a right to wear that hat. But you have got no right to say that my wife shall wear that hat. She has got a

right to wear what she likes, and there is no passage in the Word of God that says she shall not.

I think that sometimes you do a great deal of injury to the cause of God when you say that the plainer your attire, the holier you are.

I know a great many people who are very plainly attired, and have very proud hearts. I know a great many people who have very beautiful attire, and very humble hearts; and I venture to say of my wife—I would not say it, if she was here; I would not praise her to her face—there is no purer woman upon God's earth; there is no humbler woman upon God's earth; there is no woman that will do more for the sick and sorrowing that my wife will do, and she is always nicely attired. She always wears colors. She has done so from her youth, and I love to see her do it.

I must confess that I love to see a rainbow with all the colors. I must confess I love to see your beautiful flower gardens with all their colors, and I should very much object to somebody taking a tar brush, and going through the garden and painting them all black. (Laughter.)

Let me tell you another thing, heaven is full of color. Let me tell you that the foundations are of precious stones, the walls are jasper, the streets are gold; but God forbid that I should have any of you go away, and spend all your money upon adornment.

There is an excess of it, and one reason why plainness of dress was adopted by the beloved sisters whom I see before me and their mothers, was a protest against the shameful waste of money upon attire.

I can only say this of my wife who wears colors, and wears bonnets of a different kind to some that you are wearing here, that she does not spend as much money as persons that wear the plainest of attire; for this reason, that she takes care of what God gives her. Makes it over and over again, and there is not a single thing that ever my wife wears that is not worn out to the last thread by somebody; for it goes at last to the poor. I do thank God for the rainbow with all its colors, and for heaven with all its beauties. To tell the truth I would like to see some of you here, very nice looking ladies I would like to see a little more the shape of your head, and to see a little more the shape of your body. Why shouldn't I? I like to see beautiful forms. God does; and that is why He made them comely. I can admire a lovely form and face without sin, and those who cannot have polluted hearts.

Brother Ropp this morning showed me his elks and his deer. They were beautiful to look at, and as I looked at them I thanked God He had made such beautiful creatures.

I love to see beauty. I would like to see a beautifully formed angel. I like to see a beautifully formed man. I admire a beautiful baby. I admire a beautiful lady. I can do it with a pure heart, and those who are talking otherwise oftentimes have got very unclean hearts.

But I say these things lovingly to you. If any man think otherwise—if any of you think otherwise, it does not matter, go on, beloved sister, be humble in heart, wear whatever attire you please. I would not object to it; I have no right to object to it. But on the other hand, don't you criticize your sisters who choose to wear a little green in their bonnets, a little flower on their jackets like that young sister there. She has got some nice blossom there, and she has got a nice face, and the blossom looks very nice alongside of her pleasant and pretty face. I love to see it. I love to see children playing in the fields, and putting a garland upon each other's brow, don't you?

I love to see children; I love to see grown-up people fond of beauty. Oh, I love beauty! I love beauty; I love color; I love God; I love the thoughts of heaven, and I love everything that has got color to it. I revel in the description of the City of God, and I stand entranced before the glories and beauties of earth, and sky and sea.

Why, you do not wear much color yourself some might say! No, I am black and white like most of you. But still I love to see colors, and let those wear them who choose.

Now, friends, do not be misunderstood. I would not say one word to grieve anybody in the world unnecessarily, and upon this matter of clothes I simply say to you, *Give to others the liberty that you claim for yourselves.*

"WHEN DOES THE FORGIVENESS OF SIN TAKE PLACE IN A MAN'S LIFE?"

Dr. Dowie:—The moment he repents of sin fully, vows to do right to his fellow man and God, and trusts in Jesus Christ for a full Salvation. That moment it comes, just that moment. We see it gloriously displayed in Zion Tabernacle. Many people stand up there, and repeat the consecration prayer, and the healing often comes at the same moment they repent of sin, and trust Jesus.

"DOES A MAN'S PHYSICAL CONDITION DEPEND UPON HIS SPIRITUAL CONDITION—BELIEF?"

Dr. Dowie:—Largely. I will answer it a little differently,

perhaps, so as to make my meaning clear. My brother perhaps means by the question something that I do not see. He may mean two or three things. Now, for instance, a man's physical condition may be derived from his parents; his parents may have sinned; they may have been drunkards; they may have been immoral, and the consequence is a man's physical condition from the very beginning may be miserable because of bad blood, and an impure condition, or a distorted frame: in that case his physical condition would not be dependent upon his spiritual condition; because his spirit might be all right, but he is the inheritor of the consequences of his father's sins. In that case, of course, he can come to God, and ask God to heal him of things that have been inherited from his parents.

But if you mean it the other way. Ordinarily speaking, will a man's physical condition keep pace with his spiritual?

The brother:—"That is what I mean."

Dr. Dowie:—If a man lives close to God, and is living a holy life, and abstains from every form of evil, abstains from all things that would hurt him to eat or drink; abstains from impure thought, and impure reading, and impure connection, the consequence is that his spiritual nature is that of a clean man, and of necessity his body is guarded, and he endeavors to eat that which is good, and do that which is good. As a rule such a man's body will keep pace with his spirit, especially if he is not foolish enough to go to doctors and take their medicines. (Laughter.) I do not know if you are a doctor. (Laughter.) Of course, you know I am not speaking with any reference to you specially.

But I will say this, that if a man is of a degraded spiritual nature—if a man is spiritually impure, he will be very quickly physically impure, because the corruption will sooner or later extend to his body as well as to his spirit. Prize fighters are good illustrations of this. Magnificent physical frames become masses of walking corruption, because they yield to the demands of their filthy spirits.

CALL.

Will you please rise with me, and ask God to bless us all? [Apparently all present rose.]

Say with me a little prayer.

#### PRAYER OF CONSECRATION.

My God and Father, in Jesus' name I come to Thee. Take me as I am. Make me what I ought to be in spirit, in soul, in body. Give me power to do right; if I have wronged any, to confess, and to restore, and to do right in Thy sight. Cleanse my spirit, cleanse my soul, cleanse my body. Make me good, and pure, and true by Thy Holy Spirit for Jesus' sake. Amen.

The Doxology was then sung, and the Conference closed by Dr. Dowie pronouncing the Benediction.

# DO YOU KNOW GOD'S WAY OF HEALING?

BY THE REV. JOHN ALEX. DOWIE.

Let it be supposed that the following words are a conversation between the reader [A] and the writer [B].

A. What does this question mean? Do you really suppose that God has some one especial way of healing in these days of which men may know and avail themselves?

B. That is exactly my meaning, and I wish very much that you should know God's Way of Healing, as I have done for many years.

A. What is the way, in your opinion?

B. You should rather ask, WHO is God's Way? for the Way is a Person, not a thing. I will answer your question in His own words, "I am the Way, and the Truth, and the Life. no one cometh unto the Father, but by Me." These words were spoken by our Lord Jesus Christ, the Eternal Son of God, who is both our Saviour and our Healer. (John 14:6.)

A. But I always thought that these words only referred to Him as the Way of Salvation. How can you be sure that they refer to Him as the Way of Healing also?

B. Because He cannot change. He is "the same yesterday and today, yea and forever." (Hebrews 13:8.) He said that He came to this earth not only to save us but to heal us (Luke 4:18), and He did this when in the flesh on earth. Being unchanged, He must be able and willing and desirous to heal now.

A. But is there not this difference, namely, that He is not with us now?

B. No; for He said. "Lo, I am with you alway, even unto the 'end of the world'; and so He is with us now, in Spirit, just as much as when He was here in the flesh.

A. But did He not work these miracles of healing when on earth merely to prove that He was the Son of God?

B. No; there was still a greater purpose than that. He healed the sick who trusted in Him in order to show us that He came to die not only for our sins, but for our sicknesses, and to deliver us from both.

A. Then, if that is so, the atonement which He made on the Cross must have been for our sicknesses as well as our sins. Can you prove that is the fact from the Scriptures?

B. Yes, I can, and the passages are very numerous. I need quote two only. In Isaiah 53:4, 5, it is written of Him, "Surely He hath borne our griefs (Hebrew *sicknesses*), and carried our sorrows: . . . and with His stripes we are healed." Then in the Gospel according to Matthew, this passage is quoted and directly applied to the work of bodily healing, in chapter 8, 17th verse, "That it might be fulfilled which was spoken by Isaiah the prophet, saying, Himself took our infirmities, and bare our diseases."

A. But do you not think that sickness is often God's will, and sent for our good and therefore God may not wish us to be healed?

B. No, that cannot possibly be; for diseases of every kind are the Devil's work, and his work can never be God's will, since Christ came for the very purpose of destroying "the works of the Devil." (1 John 3:8.)

A. Do you mean to say that all disease is the work of Satan?

B. Yes, for if there had been no sin (which came through Satan) there never would have been any disease, and Jesus never in one single instance told any person that sickness was God's work or will, but the very contrary.

A. Can you prove from Scripture that all forms of sickness and infirmity are the Devil's work?

B. Yes, that can be done very easily. You will see in Matthew 4:23 and 9:35 that when Jesus was here in the flesh, He healed "all manner of disease and all manner of sickness among the people." Then if you will refer to Acts 10:38 you will see that the Apostle Peter declares that He [Jesus] "went about doing good, and healing all that were oppressed of the Devil." Notice that all whom He healed, not some, were suffering from Satan's evil power.



A. But does disease never come from God?

B. No, it cannot come from God, for He is pure, and disease is unclean; and it cannot come out of Heaven, for there is no disease there.

A. That is very different from the teachings which I have received all my life from ministers and in the churches. Do you really think that you are right, and that they are all wrong in this matter?

B. It is not a question as between myself and them. The only question is, What does God's Word say? God has said in all the ages to His Church, "I am the Lord that healeth thee" (Exodus 15:26), and therefore it would be wicked to say that He is the defiler of His people. All true Christians must believe the Bible, and it is impossible to believe that good and evil, sickness and health, sin and holiness could have a common origin in God. If the Bible really taught that, it would be impossible to believe our Lord Jesus Christ when He says, "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." (Matthew 7:18.)

A. But even if I agree with all you say, is it not true that the Gifts of Healing were removed from the Church, and are not in it now?

B. No, the "Gifts of Healing" were never withdrawn, and can never be withdrawn, from the true Church of God: for it is written, "The gifts and the calling of God are without repentance." (Romans 11:29.) There are nine gifts of God to the Church (enumerated in 1 Corinthians, 12:8 to 11), and all these are in the Holy Spirit. Therefore, so long as the Holy Spirit is in the Church, all the gifts must be there also. If they are not exercised, that does not prove that they do not exist, but that the faith to exercise them is lacking in God's servants. The gifts are all perfectly preserved; for the Holy Spirit, not the Church, keeps them safely.

A. What should a Christian then do when overtaken with sickness?

B. A Christian should obey God's command, and at once turn to Him for forgiveness of the sin which may have caused the sickness, and for immediate healing. Healing is obtained from God in one of four ways, namely: First, by the direct prayer of faith, without any aid from the officers of the Church, praying as the Centurion did in Matthew 8:5 to 12; second, by two faithful disciples praying in perfect agreement, in accordance with the Lord's promise in Matthew 18:19; third, by the anointing of the elders and the prayer of faith, according to the instructions in James 5:14 and 15; and fourth, by the laying on of the hands of them who believe, and whom God calls to that ministry, as the Lord commands in Mark 16:18, and in other places.

A. But are people healed in this way in these days?

B. Yes, in thousands of cases. I have myself laid hands upon many hundreds of thousands of persons, and I have seen the Lord's Power manifested in the healing of great numbers, many of whom are living witnesses in many countries, who have testified publicly before thousands, and who are prepared to testify at any time. This ministry is being exercised by devoted Christians in many parts of America, Europe, Australasia and elsewhere.

A. Is it not the same as Christian Science, Mind Healing, etc.?

B. No. Divine Healing is diametrically opposed to these diabolical counterfeits, which are utterly anti-Christian. These impostures are only seductive forms of Spiritualism. Trance Evangelism is also a more recent form of this delusion, and it deceives many.

A. But how shall I obtain the necessary faith to receive healing, which faith I am at present conscious I do not possess?

B. It is written, "Belief cometh of hearing, and hearing by the Word of Christ," (Romans 10:17.) Our Missions are held for the express purpose of teaching fully the Word of God on this matter, and I very heartily invite you to attend the meetings which are announced for Zion Tabernacle. All are welcome and there are no charges of any kind made, for all God's gifts are free gifts. Salvation is the first of these, without which you cannot be healed through faith in Jesus. All the costs of this work are covered by the free-will offerings of the people who attend these meetings, and others whom the Lord leads to help; but the poorest who have nothing to give are as heartily welcome as the richest.

A. Do you see the sick and lay hands upon them in this Mission?

B. Yes; after we feel satisfied that they are fully resting in the Lord alone for the healing, we see privately, so far as time permits, those who attend; but under no circumstances do we claim the power to heal any; for "power belongeth unto God."

A. Have you any writings upon this subject which can be purchased?

B. Yes; these can be obtained at the office of Zion Publishing House, 1227 Michigan Avenue, or at Zion Tabernacle, 1621-1633 Michigan Avenue, Chicago, Ill. But the best book on Divine Healing is the Bible itself, studied prayerfully and earnestly.

We extend to you a hearty invitation to attend the meetings, which are free to all. Our prayer is that you may be led to find in Jesus Christ our Lord and God, your present Saviour from sin, your Healer from sickness, your Cleanser from all evil, your Keeper in the way to Heaven, your Friend, and your All for Time and Eternity. We pray that these words may help many who read, and that our little conversation may bear fruit in leading many readers to look to Jesus only.

"The Healing of Christ's seamless dress

Is by all beds of pain;

We touch Him in life's throng and

And we are whole again."

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A VOICE FROM ZION.

DOCTORS, DRUGS AND DEVILS;

— OR —

The Foes of Christ the Healer.

A SERMON

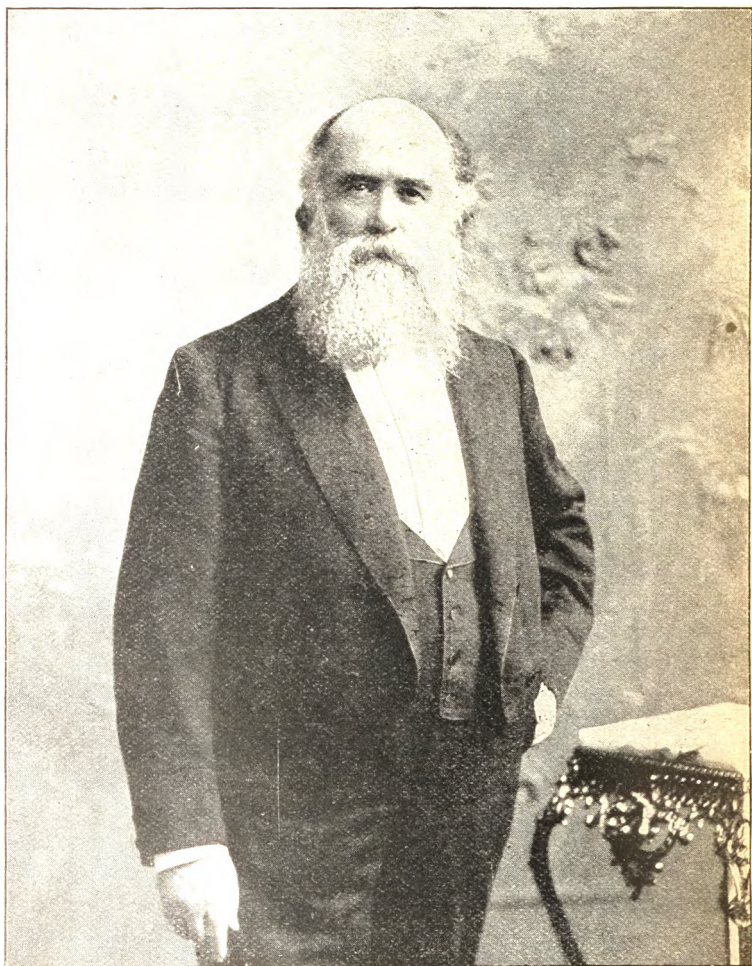
BY THE

REV. JOHN ALEX. DOWIE,

GENERAL OVERSEER
OF THE CHRISTIAN CATHOLIC CHURCH IN ZION,

Delivered in the Auditorium, Chicago, Illinois, Lord's Day
Afternoon, March 29, 1896.

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1897.



John Alex. Laurie

DOCTORS, DRUGS AND DEVILS ;

OR,

THE FOES OF CHRIST THE HEALER.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, profitable unto this people and unto all to whom these words shall come, for the sake of Jesus, my Lord, my Strength and my Redeemer. Amen.

I am to speak to you this afternoon concerning the foes of Jesus Christ our Lord as the Healer of Humanity, and especially to speak to you concerning Doctors, Drugs and Devils.

In the front of all that I have to say I want to put certain passages of scripture. The first will relate to Doctors, the second will relate to Drugs, and the third will relate to Devils.

TEXTS FOR DOCTORS.

The oldest book of the Bible is the Book of Job.

Although the Book of Genesis deals with the most primitive facts, the Book of Job as a literary production is beyond all question the oldest book of the Bible.

It was written possibly by Moses, or more probably by some other, Jethro, or another before Moses' time, and the sufferings of Job, who suffered severely from the hands of Satan, are recorded in that book.

In that, the oldest book of the Bible then, is the first reference to doctors. It is in the 13th chapter of the Book of Job and the 3rd and 4th verses you will find that reference. Job is contending with his miserable comforters and says, "Surely I would speak to the Almighty, and I desire to reason with God.

BUT YE ARE FORGERS OF LIES, YE ARE ALL PHYSICIANS OF NO VALUE."

Three thousand four hundred, and possibly four thousand years ago, these words were spoken by Job, but certainly three thousand four hundred years ago, and it sets forth the true character of doctors then, describing their prescriptions and their treatments in these terse and true words:—"*Ye are forgers of lies, ye are all physicians of no value.*"

The other reference which I will take concerning doctors is in the 5th chapter of the gospel according to St. Mark. and at the 25th verse:—"And a certain woman, which had an issue of blood twelve years, and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered but rather grew worse, when she heard of Jesus, came in the press behind, and touched His garment."

What a pathetic story in a few words.

She had "suffered many things of many physicians," that is, she had been scientifically tortured by every school of medicine and surgery. She had been reduced to poverty: for she had "spent all" that she had. She was disappointed, for "she was nothing bettered." And she was in despair, for she "grew worse."

That is both the New Testament and the Old Testament estimate of doctors.

TEXTS CONCERNING DRUGS.

With regard to drugs my first reference is in the Book of Proverbs.

There are few references in the whole Bible either to doctors or drugs, because the Bible has no use for either.

The 17th chapter of the Book of Proverbs is some times quoted as if there might be some little support to those who take medicine: there at the 22nd verse, the old version reads: "A merry heart doeth good like a medicine: but a broken spirit drieth the bones:" but that is a mistranslation, for both the margin of the old version, and the new version which I read says,

"A MERRY HEART IS A GOOD MEDICINE: BUT A BROKEN SPIRIT DRIETH UP THE BONES."

A merry heart, and a free heart, a glad heart, is a good medicine, so that disposes of that passage which does not commend medicine but a new heart.

In Jeremiah 30:13 you have the next reference, and there

are only two other in the Old Testament and there is no reference at all in the new, to medicine.

The 30th chapter and 13th verse in the Book of Jeremiah, "There is none to plead thy cause, that thou mayest be bound up:

THOU HAST NO HEALING MEDICINES."

Then in the 17th verse, "For I will restore health unto thee, and

I WILL HEAL THEE OF THY WOUNDS,
saith the Lord; because they call thee an outcast."

In the 46th chapter of the same book, the only reference but one remaining in the Old Testament to medicines, the 11th verse, you read these words, "Go up into Gilead and take balm, O virgin, the daughter of Egypt:

IN VAIN SHALT THOU USE MANY MEDICINES: FOR THOU SHALT
NOT BE CURED."

The revision has it, "There is no healing for thee, in vain shalt thou use many medicines, there is no healing for thee there."

In the Book of Ezekiel, the Prophet, in the 47th chapter and the 12th verse, there is a reference to medicine, and there are some who think that they have got the place now where they can take medicine approved by God. The words are in the last part of that verse, "and the fruit thereof shall be for meat, and the leaf thereof for medicine," but that is a mistake, for the margin has it, "for bruises and sores," and the revised version puts it, "and

THE FRUIT THEREOF SHALL BE FOR MEAT, AND THE LEAVES
THEREOF FOR HEALING."

The reference in every reference Bible is to the 22d chapter of Revelation: "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb: In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and

THE LEAVES OF THE TREE WERE FOR THE HEALING OF THE
NATIONS."

The Leaves are the Words of God: for the healing of the nations.

TEXTS CONCERNING DEVILS.

Now, regarding devils and their connection with sickness,

it is written in the 4th chapter of Matthew and the 23d verse, that Jesus healed "all manner of sicknesses and diseases," and the Apostle Peter summed up Christ's ministry in the 10th chapter of the Acts of the Apostles, and in the 38th verse says, "How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good and

HEALING ALL THAT WERE OPPRESSED OF THE DEVIL:
for God was with Him." And the passage which I have read this afternoon in Luke 13 says that the woman whom Christ healed at the synagogue had

A SPIRIT OF INFIRMITY, AND SATAN HAD BOUND HER FOR
EIGHTEEN YEARS.

All through the Scriptures the statement is made over and over again, that Christ in destroying disease destroyed the work of the devil.

Now with these general passages before us concerning Doctors, Drugs and Devils, I want to speak as I ought to speak, boldly.

I want to speak carefully; but I will say that I speak without an atom of fear of the whole fraternity of doctors, by which term I include not merely the profession of the physicians, but of the surgeons.

I want to say, to-day that
DOCTORS, AS A PROFESSION, ARE DIRECTLY INSPIRED BY THE
DEVIL.

I want to say that there are a few doctors that are men of
od, Christian or manly character, and that by the way in which it is prepared for its work

THE MEDICAL PROFESSION IS EMINENTLY CALCULATED TO UNDER-
MINE EVERY PARTICLE OF VIRTUE IN THE HUMAN HEART.

I will not, because of Christian friends who are dear to me in the medical profession, I will not fear to declare the counsel of God; and I venture to say to-day, that new fetters are being forged, and new lies invented, and new powers of a diabolical nature brought to bear upon man in order to enslave him in a worse bondage than he has ever escaped from, and the members of

THE MEDICAL PROFESSION ARE TO-DAY THE SERVANTS OF THE
DEVIL IN THE DEGRADATION AND ENSLAVEMENT AND DES-
TRUCTION OF HUMANITY.

There are men in that profession of high character, who

are endeavoring as best they can to handle their deadly drugs and their sharp instruments: these endeavor to pray over their infernal profession. But I never knew the wife of a surgeon, or of a doctor, who did not mingle her prayers with her tears when she thought of her husband's profession. I do not say that all men are liars, but if I said that most men are liars, that would be true, and I do not say that all doctors are bad, but if I said that most doctors are bad, that would be true.

Now first of all I want to-day to say, that the medical profession of Chicago, of the State of Illinois, of the United States of America and the world, are perfectly conscious that
WHEN THEY ARE SPEAKING OF MEDICINE AS BEING A SCIENCE
THEY ARE TELLING A LIE AND KNOW IT.

There is no science in medicine; not the first atom of foundation for science in medicine.

These poisoners general, and surgical butchers, appeal to the Legislature to endow them with certain powers and to place the people in their hands by cruel laws, that they may inoculate them with the various poisons, with the virus of the filthy pox; and by so doing hand them over as slaves to professional destroyers. They are wanting to go farther. They are wanting to have the Legislature, and they have done it in part, put the children in their hands to inoculate them with the Anti-Toxine for diphtheria; and they want to go farther, they want the legislature to hand the people over to them to inoculate them with the lymph that shall be a preventive for tuberculosis. They want that people shall be handed over to them by law to be inoculated against rabies so that they may not have lockjaw; and by the time these gentlemen have got through they will have the Legislature hand the children over to them at their birth and keep the whole population in their hands from the cradle to the grave.

THEN YOU WILL FIND THAT YOU ARE IN THE HANDS OF
MONSTERS

who hold in their hands deadly poisons, and deadly surgical knives, and in the name of the law demand that you shall lie down upon the altar of their operating tables where they shall deprive you of your consciousness, and make you a living sacrifice.

The Druidical altars where one or two maidens were now and then sacrificed, was as nothing compared to the surgical altars that are erected to-day in every city, town and village.

Now my first point is, that
THE ALLEGATION THAT DOCTORS AND SURGEONS ARE IN THE
POSSESSION OF A FORMULA OF A WELL ESTABLISHED
SCIENCE, IS AN ABSOLUTE LIE,
and I will prove it by the doctors themselves.
But, first, let me give

MY OWN EXPERIENCE.

I was educated in my native city, Edinburgh, Scotland, and for several years I was a visitor and kind of honorary chaplain in the Edinburgh Infirmary. I attended the clinics of such men as Sir James Simpson, of blessed memory, a mighty man of God. No greater man in Gynecology has ever stood in Edinburgh University, and yet Prof. Alexander Simpson, his own nephew and successor, said the other day that so completely had the whole practice of obstetrics been transformed that the best thing that could happen to the University would be to have every book on the subject burned that was older than ten years, including, therefore, his uncle's.

I say I was in a position early to know, to see, to hear, and in a perfectly impartial position: for I was the spiritual adviser and helper of large numbers of patients in the Infirmary. I stood entirely apart, I listened to diagnoses and I listened to prognoses, and I listened to the lecture when the subject lay there under chloroform, and I was at liberty to attend the operations and hear suggestions; and I saw the deadly results.

I saw death in surgery and in medicine, and I heard from the lips of every professor, in varying form, these words: "We are guessing in the dark."

One day I attended a great and remarkable meeting, a celebration, the introduction of the medical session, when the able professor, who, if I remember correctly, held the chair of Medical Jurisprudence, Prof. Douglas MacClagan, delivered the Inaugural. I remember it as if it were yesterday. I remember how he was cheered by an assemblage of over a thousand students and doctors, and the whole of the medical faculty, with Sir Alexander Grant, the Principal of the University, and all the great, mighty men of this medical and surgical profession on the platform, all behind the speaker, who had refused to deliver the opening address of the medical school for twenty years. He had warned them

not to ask him, and when he stepped forward, and with an impatient gesture threw off his professional gown, they cheered him, he said, "It is no use, you will hiss me in a minute." They cheered him again, and with a smile he began his address. And, as far as I can remember, these were his opening words: "Gentlemen, I am asked to speak on 'Medicine as a Science,' and I want to tell you and tell the members of this University, and tell the faculty, that I am an honest man, and an honest man is the noblest work of God," and again they cheered him. "You won't cheer in a minute," he said. "My first words to you are these:

"MEDICINE IS NOT A SCIENCE.

From the days of Hippocrates and Galen until now we have been stumbling in the dark, from diagnosis to diagnosis, and treatment to treatment, and we have not found the first stone that we can lay as the foundation for medicine as a science. Gentlemen, there is no such thing as the science of medicine."

They did not applaud him then. There was an ominous stillness and the suspicion of a sybilant hiss. I once heard Prof. John Stuart Blackie, when a faint hiss was heard in his class-room (Greek) say, "You hiss, do you? There are two creatures only that hiss, the one is a serpent and the other is a goose; take your choice as to which you belong."

But Prof. MacClagan went on to say: "I tell you what I say is the truth of God. I am an old physician, I am an old professor, but I want to tell the truth. We are guessing in the dark, and there is no such thing as medical science."

You hear men scoffing and talking like a miserable Prosecutor Tatge, or like the mere ward politician, Mr. Kerr, whom the Mayor appointed Commissioner of Health, and whom Dr. Hamilton has rightly said is "innocent of all knowledge on the subject." These political creations of the hour talk and write about "the great advances in the science of medicine," and want Dr. Dowie to be put in prison because he is destroying faith in medical science. Yes, I am, and medical science is upon its miserable, last legs. (Great applause.)

LET ME TELL YOU WHAT PHYSICIANS AND SURGEONS SAY CONCERNING SO-CALLED MEDICAL SCIENCE.

Some little time ago I published an article in my paper, the **LEAVES OF HEALING**, containing the statements of scores

of the most eminent physicians and surgeons, and editors of surgical and medical reviews, as to whether medicine is or is not a science. I will read you some of their declarations.

Prof. Champman, of the University of Pennsylvania, President of the Philadelphia Medical Society, in his "Materia Medica," Vol. 1, page 3, says:

"WE CHEAT OURSELVES WITH A THOUSAND ILLUSIONS."

And again at page 33: "To trace the multiplied relations of medicine to disease we at once introduce the spirit of speculation. We are plunged into a labyrinth almost without a clue. Dark and perplexed, our devious career resembles the blind gropings of Homer's Cyclops around his cave."

This is a confession that they have no light, no science, nothing but the utmost terror and perplexity where they are honest.

Again he says on page 32, "This indeed is emphatically true, that we can hardly ever pronounce with certainty what will be the exact effect from any dose of medicine which we have administered. It might gratify our vanity were it not more than counterbalanced by the humiliating view of so much

ABSURDITY, CONTRADICTION, AND FALSEHOOD."

Then follows the passage already quoted that medical practice is principally "speculation." Speculating in human lives! And that is "medical science," according to one of its great professors!

Sir Astley Cooper, for a long time the physician to Queen Victoria, in summing up his experience as a physician says, "THE SCIENCE OF MEDICINE IS FOUNDED UPON CONJECTURE AND IMPROVED BY MURDER."

What he meant by that was this, that the "conjecture" led doctors to play with their patients' lives, by giving them medicines which could not heal them: but, on pretence of healing, would keep them in their hands for long, miserable, weary years; and Sir Astley Cooper meant to say that to murder them outright was an improvement upon life long torments by "conjectures."

AN ILLUSTRATIVE STORY.

I remember in the old country hearing this story told by a friend of mine.

He said: "I have a friend whose father was a very popular practitioner, and he had many people of title who were his

patients. His home and practice was in the city of Edinburgh: as he grew older he left his practice largely to his son. But he was not sure of the young fellow for he was an honest man, who had but little faith in medicine, and who would not give any unless he was obliged to. One day his father had gone out and there drove up to the door a lady of title. She entered the consulting room and asked for the old doctor. He was out, but the young gentleman presented himself and said: "My lady, will I do?" "You are his son?" she said. "I am, madam." "I have one of my "turns" coming on, and I wish you would give me something and prescribe for me. Your father knows just what to do." He looked at her and asked about her symptoms, etc. At last he said that the case was one he thought he would not undertake, he would rather she would kindly excuse him, but the moment his father came in he would ask him at once to drive to her ladyship's house. So she went away with the promise that the old doctor was to come as soon as he returned. He came in a few minutes, and the young man said, "Father, Lady So and So has just called." "Yes." "Why, father," he said, "I examined her, and I declare to you there is not any thing in the world the matter with her." "Nothing the matter, you young fool, you did not tell her that, did you?" "No," he said, "I did not." "Well I am glad you did not. Order the carriage, I am going to see her, she is one of my best paying patients." (Great Laughter.) (Turning to Dr. Speicher.) You know about that kind of thing, Doctor. (Dr. Speicher smiled and assented.)

But let us continue to put Doctors on the Witness Stand.

Professor Armor, of the Long Island College Hospital, in the New York Medical Journal for January 1883, says: "Drugs are administered, patients sometimes recover, and we suppose we have cured them, whereas our remedies have had little or nothing to do with their recovery.

VERY LIKELY IT TOOK PLACE IN SPITE OF OUR DRUGS."

Now then, you doctors, and there are many of you in the Auditorium to-day, you have got a hot pill coming.

Sir James Johnson, formerly editor of the Medical Chirurgical Review of London, will now give testimony, and any one who knows anything of medical reviews will know that the Medical Chirurgical Review of London stands at the head of the journals in the profession. The editor of that journal Sir James Johnson wrote these words, "I declare as my conscien-

tious conviction, founded upon long observation and experiment that

IF THERE WERE NOT A SINGLE PHYSICIAN, SURGEON, CHEMIST
DRUGGIST OR DRUG ON THE FACE OF THE EARTH, THERE
WOULD BE LESS SICKNESS AND LESS MORTALITY THAN NOW
PREVAILS."

After such a declaration from so highly competent and disinterested authority, it is a simple piece of shameless effrontery for doctors to demand the sole right to be given them by law to control the health of the people.

Dr. Oliver Wendell Holmes, your late great writer in Boston, the "Autocrat of the Breakfast Table" and who was, as you know, a very distinguished physician and a professor, in one of his addresses before the Massachusetts Medical Society said, "I fairly believe that if the whole *materia medica* could be sunk to the bottom of the sea, it would be

ALL THE BETTER FOR MANKIND—AND ALL THE WORSE FOR
THE FISHES."

Professor Magendie, one of the greatest of French writers and physicians said, in addressing the students at the Paris Medical College, "Gentlemen, medicine is a great humbug. It is nothing like science.

DOCTORS ARE MERE EMPIRICS WHEN THEY ARE NOT CHAR-
LATANS. WE ARE AS IGNORANT AS MEN CAN BE.

I must tell you frankly that I know nothing about medicines. I repeat to you, there is no such thing as medical science. I grant you people are cured, but how?"

Think of the brutal frankness of these admissions. I think they do a "devilish" great deal of mischief instead of a little; and I will show you that before I am through.

Dr. James Mason Good, a noted author, says: "The so-called science of medicine is a barbarous jargon, and the effects of our medicines in the highest degree unsatisfactory, except indeed, that

THEY HAVE DESTROYED MORE LIVES THAN WAR, PESTILENCE
AND FAMINE COMBINED."

Now what could be more condemnatory than this confession of a great medical authority, that the medicines of physicians have destroyed more lives than wars, famines and pestilence combined?

Is anything further needed?

I have scores of similar statements before me, but I do

not think there is any need to read them. They are all of the same kind, more or less strongly denouncing medicine openly. In No. 4 of last year's LEAVES OF HEALING, pp 61 to 63, you will find the article from which I have selected these quotations. I intend to give my publishing house orders to reprint as a tract, but the No. of the LEAVES to which I have referred can be had at any time: for we have them always on hand, and the issue has often been reprinted from our electrotypes plates. I will only quote from one more witness, and that is from the testimony of Sir Benjamin W. Richardson, one of the most noted physicians and writers on hygiene in Europe. He says:—

“I MUST CONFESS THAT THE WORLD WOULD BE HAPPIER IF
DRUGS WERE UNKNOWN.”

Ah, what a filthy, poisonous muck these drugs are.

Prof. Dr. Ross, of Toronto, Canada, writing of medical crazes, was thus quoted by my friend, the Rev. Dr. Joseph Wild in his pulpit in Toronto: “One hundred and forty years ago the eminent Dr. Sydenham of England, called

THE ENGLISH HIPPOCRATES, PRESCRIBED THE FOLLOWING
DAINTIES,

in which he was followed by the entire medical profession of England: Hog's lice, viper's flesh, dried human flesh, the heart of a mole, crabs eyes, powder of burned owls and swallows, the blood of black cats and white puppy dogs, the spittle of a reigning king, and the excrement of sheep and dogs.”

This, Prof. Alexander Ross says, is an exact copy of Dr. Sydenham's prescription, and I may say to you that in this country I have myself seen dried lizards and snails being pounded up in a mortar and used in the manufacture of certain Chinese powders of great repute in lying advertisements.

Now I want with this statement to say again, that there are Christian doctors many of whom are believers in Divine Healing, even although they still attempt, as I think inconsistently, to continue their profession.

CHRISTIAN DOCTORS LOATHE THEIR PROFESSION.

One of these doctors a little while ago said: “Doctor, you have made me the happiest man and the most miserable in the world.” I said, “Explain it.”

Putting his arms around me he said, “I love you, Doctor; you have made me very happy. My wife is perfectly well

from that disease, for the healing of which you prayed, and I am very happy, for she is a dear little woman. But I am miserable in the practice of my profession, and when I go down to my office in the city I feel that I would rather be flogged than see patients and prescribe medicine." I said, "Why do you do it?" "I have got to live." "Well," I said, "look here, Doctor; rather than continue in your profession you had better live by breaking stones in the street; you had better live by doing anything that is honest."

I know that

LARGE NUMBERS OF PHYSICIANS HAVE ABANDONED PRACTICE AND
GONE INTO COMMERCIAL LIFE.

Many of them have said to me, "Doctor, I left my profession and went into business in order to be an honest man," and many of them, I am thankful to say, are becoming earnest believers in Divine Healing, and some of them are most excellent ministers of the gospel and know how to pray the prayer of faith.

My good colleague here (Dr. Speicher) is one. God bless him, and I tell you this, there are large numbers of doctors to-day who will no longer practice medicine, both in America and Europe, and some of these were of highest standing. The Lord increase their number.

Now I said at the beginning that Surgery as well as Medicine was disgusting.

DO I NEED TO RECALL TO YOUR MIND THE DEGRADATION OF THE
DISSECTING ROOM?

Do you know of any demoralization greater than taking the young man, fresh from school, fresh from his mother's side, pure and virtuous, and putting him into a dissecting room?

Do you know what that means?

He is horrified the first time he sees these naked bodies of men and women who are scarcely dead in some cases, and in some cases they have not been dead when they began their dissection. I could tell the story of a dissecting room where the first touch of the lancet made the supposed corpse rise from her long trance; and then, as the sight burst upon her of these butchering students, with their garments stained with blood, standing around her, all aghast with fear, holding their knives in their hands, she realized the horrible fact that she

had been carried in there for dissection, and she instantly died from the shock and from the wounds inflicted by their knives.

There is no need for either vivisection or post mortem dissection. The very best men in the profession will tell you that nineteen-twentieths of the dissections are unnecessary. But they please the devils who are preparing the doctors, and accustom the youth to the atmosphere of profanity, as they hear the filthy and unclean remarks which are made, as they stand over the dead bodies and handle the sacred secrecies of Humanity, and laugh with diabolical glee over the consequences of a poor woman's fall, or of a degraded youth's syphillitic body. I tell you this, that

POLLUTION, DAMNATION, AND HELL ARE ALL HOLDING HIGH
CARNIVAL THERE,

and a young man who escapes from that without life long injury is only one in a large number.

It is in the dissecting room that many form drinking habits, taking whiskey to keep their nerves up.

There they acquire power to take large quantities of deadly drugs, so that a young doctor, often concealing it from his wife, mother and friends, is a secret victim to the use of chloral, cocaine, morphine, to the other narcotic drugs, until at last their degradation bursts out into the most terrible crimes.

In this city, a young, bright fellow, only a year or two in practice as a doctor, coming from a splendid family of godly men and women, had his moral nature undermined by the dissecting room, indulgences in vice, by the infernal thing called "local treatment," to which these doctors submit women. At last he became a mean, dishonest, filthy, fiend and murdered his own mother-in-law, and had her buried and gave the certificate for her burial, and she was buried. One day the grave gave up its dead and his guilt was clear, and he went into the Cook County prison under indictment for murder. Somebody smuggled in enough of the drug to let the poor wretched fellow commit suicide in his cell. At the time he went into that prison *there were ten doctors under indictment in this State for murder.*

NEARLY EVERY ONE OF THE GREAT CRIMES THAT HAVE RECENTLY
SHOCKED THIS COUNTRY FROM END TO END HAVE BEEN THE
WORK OF MEDICAL STUDENTS OR MEDICAL MEN.

Take the Durrant case in San Francisco: a young medical student murdering two girls and stowing away their bodies in a church steeple.

Take the two medical students in Cincinnati, who luring a girl from her home in Indiana, murdering her across the Ohio River at Covington, cut her head off and left her bleeding, naked body by the roadside.

Take the case of Duestrow who shot his wife and then took his child and dashed out its brains. He was educated for the medical profession.

Take Holmes, whose crimes have rung through this land. A druggist here at Englewood, Chicago, an adulterer, a liar, a thief, and perhaps the murderer of five or six or ten. [According to his own confession, just published, *twenty-seven*.]

Take the worst of the crimes that have been ringing through this land, and in every year that you take them you will find the medical man is at the head of the list of the professional murderers.

I know what I am talking about, and I will tell you more and that this is but little compared to what he does. I am going to charge it if I die for it.

THE MURDEROUS HEROD, WHO MASSACRED INNOCENT BABES IN THE LITTLE VILLAGE OF BETHLEHEM, WAS VIRTUOUS AS COMPARED WITH HUNDREDS OF DOCTORS,

for their infernal advice, and their infernal operations, murder in America tens of thousands of unborn babes every year, and their crimes are reducing the population of the American born to such a low average that if it was not for the introduction of the strong, virile and procreative parents and willing mothers of Europe coming into this country, for the American physician has taught the American women how to be the murderers of the unborn, this nation would die out for want of population. I know what I am talking about.

MEDICAL SCIENCE IN CHICAGO—WHAT A SPECTACLE!

Have we not had the victims from the Cook County Hospital? Have we not had them from the Mercy Hospital? Have we not had them from the Presbyterian Hospital? Given up by the doctors to die, and God healed them, and they have stood upon this platform and testified in large numbers.

SCIENCE IN THE PRESBYTERIAN HOSPITAL.

There was Clarence Corbaly, of Plymouth, Ind., came to us with a great hole which the surgeons had cut in his body, where they had operated upon him for tuberculosis of the bowels, a hole you could put your fist into. He was brought

by his mother to the Divine Healing Home from the Presbyterian Hospital, dying, and the Lord healed him. He was healed instantly, walked down stairs in a few minutes, ate a hearty supper, and slept well all night. Remember, they had carried him over in an ambulance, all the long, weary miles, on a hot summer's day last year, his mother having been told by the Chief Surgeon that his recovery was impossible, and that she must at once remove him to Indiana, or he would die in the hospital.

And yet God healed him through our agency in a moment, so that he sat down at the supper table and ate a good meal, and for the next three months he ate on an average of from four to six meals a day. He is living, and yet the medical scientific men of the Presbyterian Hospital said he would die. But he lives to prove Divine Healing is true and that their Science is false.

SCIENCE IN COOK COUNTY HOSPITAL.

Annie Schafer, from ward 24, cot 2, when dying was carried by those wicked doctors of Cook County Hospital in a carriage down to the Masonic Temple, and displayed in her nakedness there for fifty or sixty of them to look at, as a curiosity in disease, a case of idiopathic muscular atrophy. She was going to die, and they were going to have a nice "scientific" dissection! But some of our dear people here brought her down in a carriage to Zion Tabernacle, and Annie Schafer was healed, and has been healed for a year, and has stood upon this platform and testified that Christ is the Healer; but Medical Science is a failure.

SCIENCE IN MERCY HOSPITAL.

From Mercy Hospital we had Mrs. Van Skike, of Webster City, Iowa, whom doctors had cut and carved at for fourteen years. She was carried in, unable to walk, and she stood and walked, testified on this platform, returned home, and to-day is perfectly healed. There was no mercy in Surgery at Mercy Hospital; but Christ healed.

IN THE NAME OF MEDICAL SCIENCE YOU SCOUNDRELS OF DOCTORS
WANT TO DESTROY A MINISTER OF CHRIST WHO PROCLAIMS
DIVINE HEALING AND PUT HIM BEHIND PRISON BARS.

Truly you show that you feel "your craft is in danger." And you are right. You know in your hearts that there is not an atom of "science" in the whole of your profession.

You liars, you murderers, and you thieves, take your blood stained hands from the throats of the people. I tell you here, I will never rest contented until I have done what I can to influence the public mind by setting forth the truth. I say I will never rest contented until I help the people to take away the power which you now possess to cut and carve and kill Humanity as you do. (Tremendous applause.)

If there was no such thing as Divine Healing, the world, as Sir James Johnson has declared, would be better without a single doctor or surgeon; or, as Dr. Richardson, who says it would be "happier if drugs were unknown."

Now there are a good many other things I could say regarding doctors in this city. But I want to close what I say to-day by saying this, that

THE DOCTORS TREMBLE WITH FEAR AND RAGE AS THEY SEE
THE HANDWRITING OF GOD ON THE WALLS OF ZION TAB-
ERNACLE.

It surrounds our motto, "Christ is All" above the platform, and it is creeping down the walls until it almost reaches the door. Crutches, braces, steel boots, medical diplomas, and all kinds of things which we have "captured from the enemy" hang there.

The medical profession knows that the most lucrative part of their profession is in the treatment of cripples, and it is going from them, it is going, it is going, and there will come a day when it will be said, "it is gone."

BUT WHAT DID THEY DO LAST YEAR?

The infamous State Board of Health, entirely composed of Doctors, and the infamous City Board of Health, entirely composed at that time of Doctors, arrested me on bogus charges, which they eventually entirely abandoned; but devised a vile City Ordinance to persecute me with, an Ordinance which they knew was a violation of law. But they thought they could keep the serpent alive long enough to ruin me in reputation, to ruin me in pocket, and to ruin me in health. Unless the Most High God had stood by me I should have died. But we fought them last year and we conquered; and we are fighting them this, and we shall conquer this year. I know that while I speak, the infamous City Board of Health has got another Ordinance on the road. Let them get it through the Council if they can; let that infamous Ordinance

escape into the daylight and we shall, by the grace of God, give a good account of the viper. We killed the last one, and, by the power of God, and the help of the people, we will kill the next one. (Tremendous Applause.)

The doctors had to feed upon cold snake at Christmas time last year, and it looks as if they were determined to feed upon it again. Poor Mayor Swift nearly choked to death with it. (Laughter and Applause.)

NOW WHAT HAVE I GOT TO SAY ABOUT DRUGS?

Why all I have said about doctors will apply to drugs.

There are no men in existence who know better what an infamous humbug the whole business is than the druggists and chemists themselves. No one knows better that these PATENT MEDICINES ARE ONLY PATENT DEVICES FOR THE DESTRUCTION OF HUMANITY.

No one knows better that they create the very diseases they are said to cure.

No one knows better than these men themselves that the

CHLORIDE OF GOLD CURE.

and things of that kind, while they will for the time being check the appetite for intoxicating drink, create a condition that is absolutely fatal to life, some acting as digitalis, giving a man what is commonly called the "dead heart," so that presently the man who has overcome the liquor habit does so at the expense of his life: for the deadly chloride destroys his heart.

Witness a man who wrote a famous article in the North American Review about his emancipation from alcoholism by the Keeley Cure. The article had scarcely been written, and was not in existence ten days when the poor fellow was picked up drunk in a gutter in New York, and he died I think before they got him to the Hospital. The alleged cures are not cures, and the patent poisonous drugs are shams and lies.

Where is Koch's tuberculosis lymph that was to cure that disease?

Dr. Talmage got hocused over it, and preached a sermon about the salvation of humanity from Tuberculosis by Dr. Koch. The Emperor of Germany ennobled him, and they gave him a large sum of money for his wonderful discovery. But Prof. Virchow, the greatest pathologist in Germany dissected more than a score of bodies of persons who had died

after taking Koch's lymph, and found that the effect of the lymph was that when it was injected into the human body it really drove the parasites out of the tubercles which they had formed. But what else did it do? It increased their number, and drove them into the healthy tissues, and quickly destroyed life.

PROF. VIRCHOW DEMONSTRATED THAT DR. KOCH'S LYMPH WAS A CREATOR OF TUBERCULOSIS AND NOT A DESTROYER.

You would not find a doctor in Chicago to-day that would give a drop of it, and yet they nearly all praised it at first as a wonderful discovery.

The last I read of Prof. Koch, was that he had gone to Egypt and was himself dying of Tuberculosis.

Prof. Sir Morell Mackenzie, one of the greatest authorities in Europe upon throat diseases, and a physician to the Queen, died a few months ago from a simple attack of bronchitis.

HE HAD MANY REMEDIES FOR HIS DISEASE, BUT NONE OF THEM COULD CURE HIS OWN CASE.

He stood over the Crown Prince of Germany with Bergmann and Virchow, and examined that cancer, which afterwards killed the Crown Prince after he became Emperor of Germany. At the same time they did that I prayed with Delia King of 1265 Center Street, Oakland, Cal., who had a cancer in her throat and tongue that had eaten away one tonsil and almost eaten away the root of the tongue, and *she is living now and healed*. Divine Healing kills the cancer. Medical Science kills the patient.

THE CONTENDING SCHOOLS OF MEDICINE ARE TOO RIDICULOUS FOR ANYTHING BUT CONTEMPT.

Where is the virtue in medicine?

"Here," says the Allopath. "If we have a disease to treat, our formula is

CONTRARIA, CONTRARIIS, CURANTUR,

the contrary cures the contrary, and we put in a strong poison to knock the poison of the disease out—that is the correct thing in medicine."

Well, Dr. Allopath, after you have knocked the poison out with this strong poison, does not the poison you put in remain? "Yes." Will not it do mischief after a while? "Yes." What do you do then? "Why then the patient comes back to us with another disease, caused perhaps by our medicine, and we

knock that fellow out with a stronger poison." Yes, but Dr. Allopath after a while this stronger poison that you put in makes another trouble, and, then, what do you do? "We just do the same thing; put in a stronger and knock that out." Well, what do you do in the end? "Oh, well, in the end the patient is knocked out, of course." (Great Laughter and Applause.) And this is Allopathic Science—a farce and a crime from first to last.

But here is another fellow who says

"SIMILIA, SIMILIBUS, CURANTUR."

He is Dr. Homeopath, and he thinks he has the way to cure, and he thinks the way is if you have a thief, the way to get him out is to do it by putting in another of the same kind.

Well, Dr. Homeopath, that is a very peculiar proposition. "Oh, but that is the thing." Now Dr. Homeopath how do you defend your formula, "Like cures like?" If you have a cancer to cure, do you give another cancer? If you have to cure boils, do you give boils? "Oh, well we reduce and reduce all poisons to the infinitesimal potentiality and give that." What is the issue to which you get? "We get to such a fine thing that you cannot see it."

I do not want to needlessly grieve anybody, and there are some erstwhile Homeopaths near me; but I think Homeopathy is a great humbug. (Amen from Dr. Speicher.) He says Amen and that shows how well he agrees with me. It is only limited by its infinitesimal potentialities—then it is harmless.

Now beloved friends it is not the homeopath, nor the allopath, nor the psychopath, nor the hydropath, nor any of these medical paths that are short cuts to death which are going to help you.

Listen, doctors and drugs, you have had a fine innings, the devil has made fine use of you, but the Lord's day is coming, and then you will be gone.

Why?

BECAUSE THE CHRIST OF GOD HAS COME TO HIS PEOPLE. and He is still the same to-day in Chicago as He was nineteen centuries ago in Jerusalem, in Capernaum, and in those little towns by the beautiful Sea of Galilee.

AND THE OLD TIME GOSPEL IS COMING BACK, and we are digging out the old wells of Divine Healing, and

we are finding that the living water is just as sweet in them, when we get out all the medicine bottles and trash, as on the day when Christ said, "Give me to drink." The Fountain of Life in Him is flowing still and I want to point out to you this, that

DOCTORS AND DRUGS ARE NECESSARILY THE FOES OF CHRIST AS
THE HEALER.

The whole Bible, not merely the New Testament, but the whole of Divine Revelation, from Genesis to the Revelation of St. John, or the Revelation of Jesus Christ which He gave to John, has

ONLY ONE VOICE CONCERNING SICKNESS,
and that is that sickness is the result of sin, and, therefore, the work of the devil. God our Father has sent His Son as our Redeemer, and from all eternity He is revealed as the Fountain opened for sin and for all uncleanness. That Redeemer has come to heal a poor sin-stricken, disease-smitten, blinded-by-ignorance, and degraded-by-vice, humanity, groveling in its misery. He has come, and He is here to-day with the same power, and with the same love, and with the same mercy.

HE SAID THIRTY-FOUR CENTURIES LONG AGO, "I AM THE
LORD THAT HEALETH THEE."

He said it by the waters of Marah, when the tree was cast into the bitter spring and the people drank. He said it all the way through the Old Testament, and He said it when the Christ appeared and said, "The Spirit of Jehovah is upon me, because He hath anointed me to preach the gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." He said that He came to take our infirmities and bear our sicknesses, and

HE HAS CLOTHED HIS CHURCH BY THE HOLY SPIRIT WITH THESE
GIFTS OF HEALINGS,

which are amongst its most precious possessions, and down through the ages they have been preserved, and they are an active power in Chicago to-day.

A PARABLE—THE MUMMY WHEAT.

Listen !

"You are a fool," said one. "Do you mean to say that

those few grains that we have just taken from that mummy case can grow?"

"Yes, they have been in the great pyramid of Gizeh, it is true, hidden with this corpse for three thousand years, wrapped up in this mummy case, but I believe that wheat will grow, for God has put life into it."

So he took the large, beautiful grains that had been buried with the dead king or priest three thousand years ago, and prepared a little bit of soil, and put the grain carefully in. He waited, and the little green blades came, and he watched, and they grew and grew into ears of noble wheat. Then he gathered them at harvest time, and sowed them again in a larger patch, and they grew again.

And people said, "Where did you get that wheat?"

"Oh," he replied, "it is mummy wheat."

"Give me some of it." But he said, "No, I want it for seed."

The next year the little crop was again preserved, and he sowed more and more, until he had sown thousands of bushels, and I will tell you what has been the result. Forty years ago that mummy seed was taken out of the mummy case in Egypt, and now in Australia and in Canada and in many parts of Europe there are millions and millions of wide, waving fields of mummy wheat that came out of that mummy case forty years ago.

ITS APPLICATION.

Forty years ago a President of the Social Science Congress sneered at miracles of healing and said, "Where is your God? Where is your God?"

A little woman at Mannedorf, Lake Zurich, Switzerland, about that time saw with pain the sick dying around her in an epidemic. She took out of the Book of God these precious words, "The prayer of faith shall save the sick," and little Dorothea Trudell prayed with the sick and they were healed. And that was the revival of Divine Healing in Europe in this century.

And thirty-two years ago, in far distant Australia, God spoke to a dying youth, quivering in every limb, and not wanting to die because he wanted to serve God by living. The great God spoke to him in the midnight hour and said, "I am the Lord that healeth thee," and that boy knelt before

his God and was healed. And that boy stands here to-day, and through his agency and that of many others, all over God's earth, in Asia, Africa, Australia, America, in Europe, great wide fields are waving to a glorious harvest. Divine Healing has been taken out of the Book of God, although the Church has buried it amongst the dead, and it is growing, and it is going to grow, until the whole earth is one vast Harvest Field for Christ our Lord. (Great applause.)

You cannot turn it back. You may say to the advancing tide "Go back," but the tide rises, and unless you go back, you miserable doctors of the Board of Health, and all your helpers, it will sweep you all away and wipe out your name forever.

APPEAL TO AND CONSECRATION OF THOUSANDS.

Brothers and sisters, let every man and woman in this place who desire to give themselves to their God, in spirit, soul and body, stand to their feet.

(Thousands upon thousands arose in a few moments: until all seemed to be standing, with but few exceptions.)

Brothers and sisters, I ask you, Do you desire God to deliver you from sin? Can you say, I do?

(Apparently all answer "I do.")

Do you hate sin? (I do.) By the grace of God, let me ask you, will you do right to those whom you have wronged? Will you confess and forsake sin, and restore to those whom you have wronged? Can you say, By the grace of God I will?

(Apparently all answer, "By the grace of God I will.")

Will you trust Christ? Will you put your spirit, soul and body into His keeping? Can you say, God helping me I will?

(Apparently all answer, "God helping me I will.")

Then pray.

All repeat the following prayer:

My God and Father, in Jesus' Name I come to Thee. Take me as I am, make me what I ought to be in spirit, soul and body. I give myself to Thee. Give me power to do right to any whom I may have wronged, and to restore. Give me power to confess and to trust in Jesus, the Lamb of God that taketh away the sin of the world. Give me Thy Holy Spirit and keep me from evil, for Jesus' sake. Amen.

It is written, Go thy way, sin no more lest a worse thing come unto thee, and if any man sin we have an advocate with the Father, Jesus Christ, the righteous. God will help you

in spirit, soul and body.

Let us sing one verse of our consecration hymn:

To all who came, when Thou wast here below,

And said, "O Lord! wilt Thou?"

To them "I will!" was ever Thy reply:

We rest upon it now.

I will! I will! I will! God helping me,

I will be Thine!

Thy precious blood was shed to purchase me—

I will be wholly Thine!

BENEDICTION:

"Beloved, abstain from all appearance of evil. And the very God of Peace Himself sanctify you wholly; and I pray God your whole Spirit, and Soul, and Body, be preserved entire without blame, unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it. The Grace of our Lord Jesus, the Love of God, the Eternal Father, the fellowship of the Holy Ghost, the Eternal Comforter, one Eternal God, abide in you, bless you, keep you and all the Israel of God everywhere, forever. Amen.

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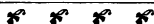
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A VOICE FROM ZION.

ETHIOPIA STRETCHING OUT HER HANDS TO GOD.

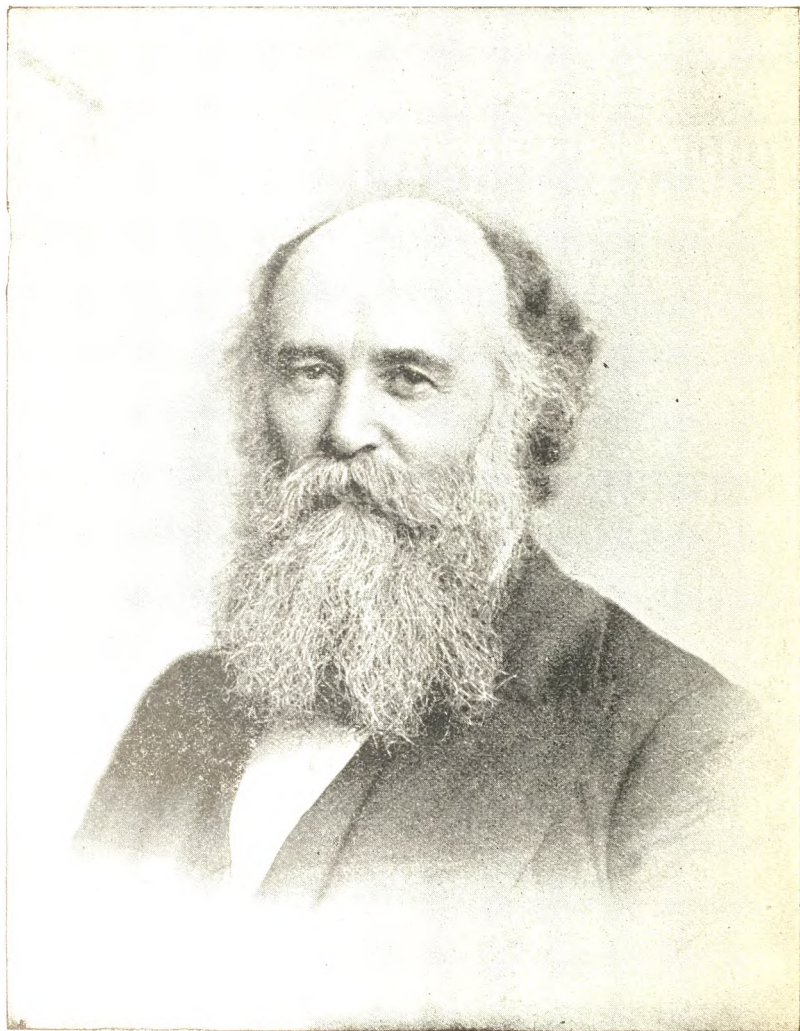
NARRATIVE OF THE REV. AMOS DRESSER,

With introduction by the

REV. JOHN ALEX. DOWIE

General Overseer of the Christian Catholic Church

CHICAGO.
ZION PUBLISHING HOUSE,
1207 MICHIGAN AVE.
1897.



John Alex. Dowrie

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ETHIOPIA STRETCHING OUT HER HANDS TO GOD.

The Story of One of God's Witnesses in Slavery Times.

We gladly give a place in the VOICE FROM ZION to the picture and the story of one who helped Ethiopia in the dark days when the curse of human slavery rested upon this land, and when she stretched out her hands to God from the awful depths of hopeless despair in the Sunny South, where lash and chain held sway.

The incident is one that it is good to recall.

It is a picture of the past which ought never to be forgotten.

The sin and shame of such a treatment of a man of God should make all men of southern blood see the reason why God shattered their armies on the battlefield and dashed in pieces their rebellious confederacy which attempted to establish a nation with slavery for its keystone.

There can be no doubt of that fact for the so-called constitution of these rebellious states, adopted at Montgomery, Ala., in March 1861, declared that it "recognized and protected the institution of negro slavery."

This little story of our venerable friend, the Rev. Amos Dresser, recalls with clearness and simplicity the terrible conditions of that time.

And when on every hand there are the clearest evidences that bloodthirsty butcheries of negroes are "recognized and protected" by state and national government in this land; it is opportune to show another picture of Ethiopia stretching out her hands from amidst the horrors of public lynchings, where tortures which would have disgraced savage Indians are perpetrated without punishment.

The same spirit that flogged Amos Dresser because he was an abolitionist is now pleading for the butcheries of Urbana, Ohio, and of Paris, Texas.

The same spirit that flogged Amos Dresser survives in the so-called churches which directly antagonize Christ by drawing a color line at the communion table of Him who said, "One

is your Master, even Christ, and all ye are brethren."

The same spirit drives the negro to worship God, for the most part amongst those of his own color, or amongst the infinite shades of it which the white man's vices have provided.

That spirit is from the deepest depths of hell.

It is the spirit of murder and hatred and lust and all uncleanness.

It is the spirit of relentless opposition to liberty and religion, to God and to the nation.

It is a spirit which will light the fires of war and bloodshed and produce in all who are possessed by it, the choicest forms of damnation.

Shame to the nation and the churches which for a moment tolerate the rule of that accursed spirit of Cain!

Set a mark upon them, O God, that all men may see the brand of Cain on their faces and know the monsters whose hands and hearts are stained with the blood of their brother!

But let the Church of Christ in all her truth and purity arise, and cast the mantle of Love and Brotherhood and Eternal Redemption around every man and woman whose blood was originally drawn from the veins of Ethiopia, from whom came forth so many of the earliest and greatest of the Christian army of martyrs for their Lord.

All hail, my brother and sister, to the children of Ethiopia, who have so often borne the Cross of Christ to Calvary since it was first borne there by Simon of Cyrene!

All hail, my brother and sister, to the children of the prophet and teacher Simeon that was called Niger, who ordained Barnabas and Saul at Antioch, by the Holy Spirit's direction, to the apostolic office!

All hail, ye children of the Ethiopian prince whom Philip baptized as he was returning to Candace his queen, with the tidings that Ethiopia's Redeemer had come to Zion!

All hail! Your Lord loves you, and He is not ashamed to call you brethren, if the white-faced and black-hearted liars who call themselves His ministers and the members of His church, are!

The Church of God cannot draw a color line.

The Church of the Devil can and does.

Is there a black god for the black man, and a white god for the white man?

Is there a separate heaven for each grade of skin color!

Ye who say ye are Christ's, and tell the lie that God designs the separation of the human races, wherefore did Christ

die for every man, and our Father and Creator make all men of one blood ?

The black bar which ye have drawn across the stars and stripes is your eternal disgrace, ye vile and proud and brutal men and women who call yourselves Christians and dash out the brains of a poor wretched negro in the streets of Urbana, stripping his body naked and treating it with every outrage that hellish passion could devise!

All the waters of the Atlantic and Pacific Oceans on both sides of your land can never wash away the stains of your degradation.

Where is the Ruler of the Nation that he does not hear the cry of Ethiopia stretching out her hands unto him and unto God ?

Is it not "good politics" to defend the fundamental laws of this nation ?

Is it "good politics" to permit any state to trample the life out of the negro, no matter what his crime ?

Then so much the worse for "good politics," they are only fit for hell.

The nation that can tolerate mob violence and murder has ceased to have the right to be ranked as civilized or Christian.

President McKinley, stretch forth the strong hand of your executive power and make the proud boast of "equal rights" on your banner, a reality and not a deceit!

Amos Dresser, no longer do they flog the northern abolitionist in the state of Tennessee; but they torture and burn the negroes in oil and cut their flesh into shreds in the state of Ohio from whence you went into the south, and such gentle pastimes are the occasion of a delightful holiday amongst tens of thousands of monsters who call themselves Christians in Texas and Alabama.

The amusing fiction that the negro is a man and a brother is among the clever campaign dodges which beguile the northern negro at voting time, etc., but the fact is that the negro is treated as the helot of the Lacedemonian, or as the pariah of the filthy religion of the Brahmin.

His vote in the South is a joke with the "chivalry" of that region: for these highly honorable men do all his voting and make sworn returns to a set of infamous lies.

Is it not time for a new abolitionist movement to arise which shall abolish the accursed lines of caste, color and custom which endeavor to brand the splendid Ethiopian race with a stamp of the outcast ?

Shame to the churches which sing of freedom and deny

its application to Ethiopia when it is found in America!

Shame to the hypocrites who are consumed with love and devotion for the negro in Africa, who talk of giving their lives to win him from sin and Satan there, and who murder him with fiendish accompaniments in the city of Urbana, and tell the story of their devilry in special editions of their daily papers!

Shame to the land where these crimes pass into the records of the Book of Judgment above with only the sneer of the press and the faint deprecations of a small portion of the pulpits of America!

Eight millions of Ethiopians are stretching forth their hands to God, and they will not cry in vain.

The chariots of heaven are thundering down from all the skies to answer the call of the oppressed.

Stand aside ye hordes of hell! The breath of that heavenly host will scatter ye as it did the Assyrian long ago.

Woe, woe, eternal woe, to those who have cruelly oppressed and shed the blood of those whom their vices and those of their fathers had made criminals; for there is not a brutal Ethiopian in this land, whose brutal passions are not the offspring of centuries of brutal tyranny and enforced ignorance.

Zion stands for the Ethiopian, and for men of every race, and claims them all for Christ her Lord, as the common children of one common God and Father.

Zion's songs are sung by the voices of white and black in sweetest unison.

Zion's King spreads His table in Zion Tabernacle for every race and color, and in the Christian Catholic Church we are one in heart and one in love.

Zion opens wide her gates in every land to every man, and points to the City where all are clothed in white.

Let Zion perish when she denies brotherhood, fellowship, and love to those who are the ransomed of the Lord.

Father Dresser, we bless God for what you did; but Satan has been forging new chains in Ohio since you went down to Tennessee where the slaves were held in bondage sixty years ago.

Fathers of the Abolition days, ye never dreamed that when slavery was swept away it would be replaced by this political, ecclesiastical, and social hypocrisy which is offered to Ethiopia in America as "freedom."

It will take stronger hands than have ever yet smitten

wrong in America to break the new bonds that Satan and policy have forged.

The wrongs of Ethiopia are but a part of the wrongs of the New Slavery which has been created by Policy.

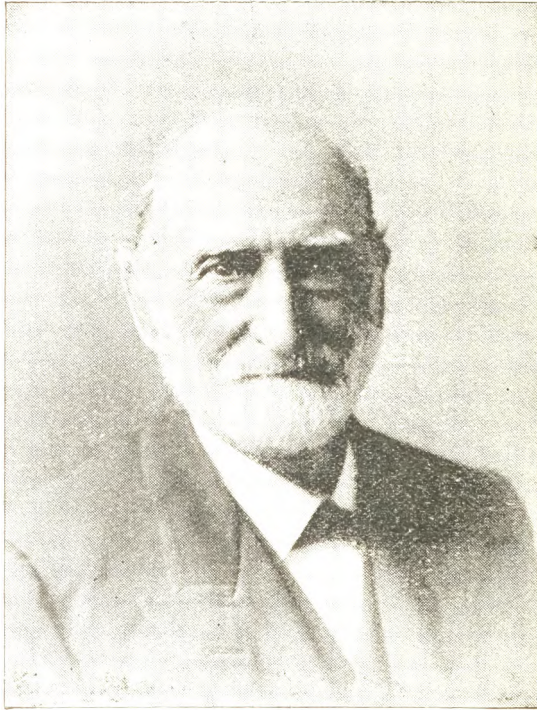
Policy has married Cunning, and Fraud and Poverty are their children.

Not only the Ethiopian, but the Caucasian, are in their horrid grip.

And these four monsters have produced an innumerable brood of serpents who have set the toilers of both races at enmity with each other, so as to profit by their hatred and separation.

O Eternal All-pitying Father, hear our cry, and set every captive free, and smite the enemy who has come in like a flood.

Let the Standard of Zion be lifted as an Ensign for the Nations, telling of the Unity of All under the Rule of God.



REV. AMOS DRESSER, Julian, Nebraska.

LYNCH LAW IN 1835.

NARRATIVE OF REV. AMOS DRESSER.

On the first day of July, 1835, I left Cincinnati, for the purpose of selling the "Cottage Bible," in order, from the profits of the sale, to raise funds sufficient to enable me to complete my education. The largest portion of my books was sent to Nashville by water.

I took several copies of the Bible with me, besides a considerable number of the little work entitled "Six Months in a Convent." In packing them into my trunk and the box of my barouche, a number of pamphlets and papers of different descriptions were used to prevent the books from injury by rubbing, intending to distribute them as suitable opportunities should present. Among them were old religious newspapers, Anti-slavery publications, numbers of the Missionary Herald, Sunday School periodicals, Temperance Almanacs, etc.

At Danville, Ky., where a State Anti-Slavery Society had been organized some months before, and where the subject of emancipation seemed to be discussed without restraint, besides selling several copies of my books, I parted with a large share of my Anti-Slavery publications.

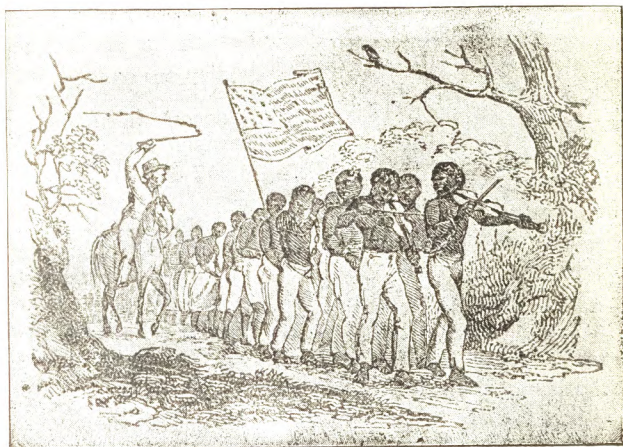
In traveling through the state, I distributed most of my temperance almanacs and other papers above mentioned, including a few tracts on Slavery, given to those who were willing to receive them. *I gave none of these to any person of color, bond or free, nor had I any intention of doing so.*

Near Gallatin, in Sumner county, Tennessee, I sold a copy of Rankin's Letters on Slavery.

I arrived at Nashville, on Saturday, the 18th of July, and took lodgings at the Nashville Inn. The young man who accompanied me, in bringing into the house my books from the box of the barouche, omitted the Anti-Slavery tracts and other pamphlets. Their being overlooked did not occupy the attention of either of us, and on Monday morning the barouche was taken to the shop of Mr. Stout to be repaired.

In the course of the day, Mr. Stout remarked to his workmen, as he afterwards informed me, that perhaps as I came

from Cincinnati, I was an abolitionist. On this, one of them commenced rummaging my carriage. In the box he found, among the other pamphlets, a February number of the Anti-Slavery Record. with a cut representing a drove of slaves



chained, the two foremost having violins on which they were playing—the American flag waving in the center, whilst the slave driver, with his whip, was urging on the rear.

This added considerably to the general excitement, which I afterwards learned, was prevailing in relation to Slavery, and in a short time it was noised about, that I had been

“Circulating incendiary periodicals among the free colored people, and trying to excite the slaves to insurrection.”

So soon as the report came to my knowledge, I went to Mr. Stout and explained to him how it was that the pamphlets had been left in the barouche. I then took into my custody the remainder of them and locked them up in my trunk. Mr. Stout on this occasion, told me the scene represented in the cut, was one of frequent occurrence—that it was accurate in all its parts, and that he had witnessed it again and again. Mr. Stout is himself a slave-holder, though as he says, opposed to slavery in principle, an *elder* in the Presbyterian church, and one of the committee of vigilance which afterwards sat in judgment upon me.

The excitement continued to increase, and it was soon added to the report, that I had been posting up handbills about the city, inviting an insurrection of the slaves. Know-

ing all the charges to be false, feeling unconscious of any evil intention, and therefore fearless of danger, I continued the sale of my Bibles, in and around the city, till Saturday, the 8th of August, 1835, when as I was preparing to leave town to attend a camp-meeting, held some eight or ten miles distant, a Mr. Estell, formerly an auctioneer and vender of slaves at public outcry, in Alabama, met me at the door, and demanded "*those abolition documents*" I had in my possession. I replied he should have them, and proceeded to get them for him. When he made the demand he was under the influence of very highly excited feelings—his whole frame indicating agitation even to trembling. On presenting the pamphlets, I requested him to read before he condemned them. This seemed greatly to inflame his rage.

I then proceeded to the camp ground, where about two hours after my arrival, I was taken in charge by Mr. Braughton, the principal city officer. I take pleasure here in stating of Mr. Braughton, that allowing his conduct to be strictly official, he exhibited to me throughout the whole of this melancholy affair, the kindest and most delicate deportment.

I immediately accompanied him to town, where, on arriving at my boarding house, I found the Mayor, Mr. John P. Erwin, waiting for us. He remarked he was afraid I had got myself into difficulty, and wished me to appear before the Committee of Vigilance. To this I replied it would give me pleasure to do so, as I wished it understood just what I had done, and what I had *not* done. He then asked me if I had any witnesses I wished to have called. My reply was, I knew not what need I had of witnesses, till I heard the charge brought against me—that I supposed it would be necessary to prove me guilty of some misdemeanor, and not that it should be upon me to prove that I had broken no law. To his demand, if I was ready for trial, I answered, I wished it to take place immediately, as I was anxious to return to the camp ground.

We repaired to the court room, which was at once crowded full to overflowing. The roll of the Committee, (sixty in number,) was called, and the names of the absentees proclaimed.

The meeting being called to order, the Mayor stated that he had caused me to be arrested, and brought before the Committee in consequence of the excitement produced by the periodicals known to have been in my possession; and that he had also taken into his charge my trunk, which he had delayed opening till my return. The trunk was then

produced before the Committee,* and a motion made and carried, that I should be interrogated as to its contents before opening it. On being interrogated accordingly, I replied, as to the trunk before them, I preferred they should make the

* With the exception of a few revisions this narrative was first published in the Cincinnati *Gazette* accompanied by the following:

My editorial notice of Amos Dresser's case is not well received by the Nashville *Banner*. In this I am not disappointed. But it is not my purpose now to discuss, with that paper, the points of difference between us, except in one or two particulars.

The *Banner* says, "DRESSER HAD NOT LAID HIMSELF LIABLE TO ANY PUNISHMENT KNOWN TO OUR LAWS, the defect of which, in that respect, we trust will be remedied at the approaching session of our General Assembly." This assumption to punish a man that has violated no law, by the creation of the law and the tribunal to try the accused in the midst of furious excitement, is new in our country. And it is most dangerous. *The law is defective, and exasperated pre-judgment assumes to supply the defect!* This is precisely the argument upon which the recent mob in Baltimore proceeded; the exact doctrine that originated the monstrous enormities of the French revolution.

The *Banner* alleges the respectability of the Committee of Vigilance as a safeguard for the accused. In my view this very respectability is the circumstance in the transaction most to be deprecated. When *respectable men engage* in the perpetration of illegal violence, for what they deem a correct purpose, the example is set for *all men* to pursue the same course. And it is an example too certainly and generally followed. Does not the temper of the times now evince the truth of this suggestion? The names of the Committee of Vigilance are given in the *Banner*, and are subjoined.

COMMITTEE OF VIGILANCE AND SAFETY.

JOHN SHELBY, Chairman.

| | | | |
|---------------------|---------------------|---------------------|---------------------|
| John Nichol,* | John Vauls, | James P. Clark, | H. R. W. Hill, |
| Robert Woods, | Thomas Crinche., | John P. Erwin, | H. L. Douglass, |
| Thomas Claiborne,† | Allen A. Hall, | Thomas H. Fletcher, | James Irwin |
| Alpha Kingsley,* | A. A. Caseday,* | Mason Vannoy, | John Austin, |
| James A. Porter, | John M. Hill, | Thomas Wells, | Edward D. Hicks, |
| George Wilson, | Wm. Armstrong,* | W. Hasell Hunt, | Thomas Callender, |
| James Woods, | George Brown, | Greenwood Payne, | John Estell, |
| Thomas J. Read, | Joel M. Smith, | Joseph Miller, | Nicholas Hobson, |
| Samuel M. Barner, | Washington Barrow, | Joseph Smith, | George Crockett, |
| Robert Farquharson, | John Somerville, | Samuel Seay,* | Samuel Watkins, |
| Beverly W. White | Robert W. Greene, | Robert I. Moore, | John M. Bass, |
| James Young, | Andrew Hynes, | James Nichol, | Floyd Hunt, |
| Anthony W. Johnson, | Edward Trabue, | J. B. Knowles, | S. V. D. Stout,* |
| S. C. Robinson,* | George S. Yerger, | Wm. M. Berryhill, | Theo. P. Minor, |
| Elihu S. Hall, | Foster G. Crutcher, | F. P. Wook, | H. R. Cartmell, and |
| | W. H. Moore. | | |

I am requested "after having examined this list, candidly to say, whether four or five hours spent by such men in the trial, and nearly as many more in subsequent deliberation, is not evidence of their calmness, patience, and of a wish to act with impartiality." My reply is, that men who proceed to try and inflict infamous punishment upon an individual who has *violated no law*, as the *Banner* asserts, or in respect to whose case their own Attorney-General says, it "was a case not adequately provided for by law, and until the legislature shall make proper provisions against the incendiary publications of abolitionists, it will be very dangerous for them to meddle in an improper way in so delicate and dangerous a concern, and the public feeling cannot be restrained in that respect," must necessarily be excited beyond the exercise of a sound judgment. It is impossible that sensible and respectable men, not thus excited, could engage in such a business. However satisfied with themselves, and their own conduct at this time, it is incontrovertible, that their measures are indefensible in any just view of sound morals, public safety, or legal obligation. Precisely as they sustain themselves upon their special case, may every special case be sustained in the opinion of the actors. Gamblers may be hung, banks demolished, bank agents plundered, churches torn down. This is no idle speculation. We have but to look at daily events, for the practical illustration. Of this enough.

Mr. Hunt supposes his name was invidiously introduced into the *Gazette's* notice of Dresser's case. Nothing of disrespect or of ridicule was intended by the repetition of his name. Having appeared in the *Banner*, it was used in the *Gazette* as convenient for perspicuity in illustration.

In this day's *Gazette* we publish Amos Dresser's own account of his journey to Nashville, and of his doings and treatment at that place. Upon inquiry we find that Dresser is a native of Massachusetts, that he lost his father in his infancy, and that he remained with his mother and her second husband laboring on a farm, until about fifteen years of age. He then set out to get a living and an education for himself. He was for a time engaged in a store; he then taught a school; afterwards became a student in the Oneida Labor Institute, in New York, from whence he came to Lane Seminary. That he abandoned, upon its prohibition of the Abolition Society. His object is to obtain orders as a minister of the gospel, and thus qualify himself for a foreign mission. For the rest, let his own story speak.

*Elders in the Presbyterian church.

†Cambellite minister, Claiborne.—Notes by Mr. Dresser.

examination for themselves. It was then resolved, (the whole house voting,) that my trunk should be examined.

The officer first laid before the Committee a pile of clothing, which was examined very closely: then followed my books, among which was found, one copy of the "Oasis," one of "Rankin's Letters on Slavery," and one of "Bourne's Picture of Slavery in the United States." These, I informed the Committee, I had put in my trunk for my own perusal, as I wished to compare what had been written with the result of my own observation while in the slave states and that no individual had seen them besides myself. A careful inspection was made of the books also. Then was presented my business and private letters, which were read with eagerness, and much interest. Extracts were read aloud.

Among them was one from a letter received from a very aged and venerable lady, running thus:

"Preached a stream of Abolition two hundred and fifty miles long," in traveling from Cincinnati to Cleveland. Great importance was attached to this.

Another spoke of

"the inconsistency of celebrating the 4th of July, while so many among us were literally in bondage."

Another, from a letter of Mr. Ensign, (a gentleman well known to entertain no favorable sentiments for Abolitionism,) which, after urging me to diligence in the sale of my Bibles, (obtained from him,) jestingly concluded,

"Now don't spend more than half your time among the niggers."

This was cheered by the crowd.

The last was from the letter of a friend of mine, a minister of the gospel, who remarked that on visiting his friends at the East, Abolition had been the principal topic of conversation that day, and he had preached on Slavery at night!

Great stress was laid on these extracts, and I was questioned very minutely as to the authors of these letters. They labored much to prove I was sent out by some society, and that I was under the guise of a religious mission, performing the odious office of an insurrectionary agent.

My journal was next brought in review, but as it had been kept partly in short-hand and in pencil mark, the memoranda short and hastily written, it served them very little purpose. It was laid down again by the Mayor, who had attempted to read it aloud, with this remark, "It can not be read, but it is evidently very hostile to slavery."

A witness now was called forward by whom it was proved that an Anti-Slavery periodical of *some* kind had been left by

some individual on the counter of the Nashville Inn. That it was left with a copy of the Cottage Bible at the time I arrived. On being questioned by me, it turned out to be a number of the Emancipator, used as an envelope or wrapper to the Bible. Other witnesses were called, but this is the substance of all they proved against me.

It was conceded, without hesitation on my part, that I had sold a copy of "Rankin's Letters," in Sumner County, and that I had read to Mr. Caycè, at his request, the number of the "Anti-Slavery Record before mentioned, which he said contained nothing that any candid man, and especially any *Christian*, could gainsay.

The Chairman of the Committee asked me if I remembered the *places* where I had circulated the Anti-Slavery tracts: thus by the form of the question, as well as his manner, making the impression that I *had* circulated them *somewhere*, and that the fact of my having done so was known to the Committee.

To this I replied, that what I did I did openly,—that I had not distributed any Anti-Slavery publications in Tennessee, except the one above mentioned, and that, if any had been found under circumstances calculated to throw suspicion on *me*, it was a devise of my enemies. On being interrogated as to my former connection with Lane Seminary, I informed the Committee that I had been a member of that Institution as well as of the Anti-Slavery Society, formed there more than a year before; and that I had voluntarily withdrawn, and had received an honorable dismissal from the same.

A handbill was next produced, and I was asked if I had ever seen it. After having examined it, I replied I never had. I was then asked with a stronger emphasis, if I was *sure* I had never seen a copy of it. I again replied, *I was sure I never had.* I was asked a third time, with a provoking and still stronger emphasis, if I was *positively sure I had never seen anything of that kind.* I again took it into my hand, and after examining it more minutely, *again replied I was positively sure I had never seen anything of the kind.*

The trial continued from between 4 and 5 o'clock, P. M., till 10 o'clock, when I was called upon for my defense. The perplexity I must have felt in making it may well be imagined, when it is recollected that I was charged not with transgressing any law of the state, or ordinance of the city,—but with conduct, to which, if the law had attached the penalty of crime, its forms were totally disregarded, and this too, before an array of persons banded together in contravention of

law, and from whose mandate of execution there was no appeal.

However I took the opportunity thus offered to declare my sentiments fully on the subject of slavery. Whilst I told them I believed slaveholding to be inconsistent with the gospel, and a constant transgression of God's law, I yet said that in bringing about emancipation, the interests of the master were to be consulted as well as those of the slave. And that the whole scheme of emancipation contemplated this result, that the slave should be put in possession of rights which we have declared to be inalienable from him as a man;—that he should be considered as an immortal fellow being, entrusted by his master with the custody of his own happiness, and accountable to him for the exercise of his powers;—that he should be treated as our neighbor and brother.

In reference to my demeanor towards the slaves, that in the few instances in which I had casually conversed with them, I had recommended quietness, patience, submission; teaching them to “render good for evil” and discountenancing every scheme of emancipation, which did not, during its process, look for its success in the good conduct of the slaves whilst they remain such, and to the influence of argument and persuasion addressed to the understandings and consciences of slaveholders, exhorting them to obey God in doing justice and showing mercy to their fellow men.

After my remarks were ended, the crowd were requested to withdraw whilst the Committee deliberated on the case. In company with a friend or two I was directed to a private room, near at hand to await their decision. Up to this period during the whole proceedings my mind was composed, my spirits calm and unruffled; nor did I entertain the most distant apprehension there would be so flagrant a violation of my rights as an American citizen, and so deliberate an attempt to dishonor me as a man.

In this confidence I was strengthened by the consideration of all the circumstances of the case. What I had done, I had done openly. *There was no law forbidding what I had done.* I had contracted no guilt that the law considered such—my intentions had been those of kindness to all—I had no secret feelings of guilt, arraigning me before the bar of my conscience, for any mean or clandestine movement.

In addition to this, too, among my triers, there was a great portion of the respectability of Nashville. Nearly half of the whole number, professors of Christianity, the reputed stay of the church, supporters of the cause of benevolence in

the form of Tracts and Missionary Societies and Sabbath Schools, several members and most of the elders of the Presbyterian church, from whose hands but a few days before I had received the emblems of the broken body and shed blood of our blessed Saviour.

My expectations, however, were soon shaken by Mr. Braughton's saying, on entering the room where I was, that he feared it would go hard with me,—that, whilst some of the committee were in favor of thirty-nine, others were for inflicting one hundred and two hundred lashes, whilst others still thought me worthy of death.

I repeat, till this moment my mind had been kept unruffled. But when it was announced that my life was demanded for an instant my whole frame was agitated, but when

"I considered all the oppressions that were done under the sun, and beheld the tears of the oppressed, and saw they had no comforter, and on the side of their oppressor there was power, but they had no comforter,"

and especially when I remembered that my blessed Jesus had laid down His life for me, it seemed a privilege, if demanded, to lay down my life for the brethren. Committing my cause to Him who judgeth righteously, I again had "perfect peace," and with patience and composure waited for the issue.

My suspense was at length terminated on being summoned to hear the decision; it was prefaced by a few remarks of this kind by the Chairman, that they

"Had acted with great caution and deliberation, and however unsatisfactory their conclusion might be to me, they had acted conscientiously with a full recognition of their duty to their God."

They had found me guilty,

1st. "Of being a member of an Anti-Slavery Society in Ohio."

2d. "Of having in my possession periodicals published by the American Anti-Slavery Society."

3d. "They BELIEVED I had circulated these periodicals, and advocated in the community, the principles they inculcated."

He then pronounced that I was condemned to receive twenty lashes on my bare back, and ordered to leave the place in 24 hours. This was not an hour previous to the commencement of the Sabbath.

The doors were thrown open, and the crowd admitted. To them it was again remarked, that

"The committee had been actuated by conscientious motives; and to those who thought the punishment *too severe*, they would only say, that they had done what they, after *mature deliberation*, thought to be right; and to those who thought it *too light*, they must say, that in coming to their decision the committee had regarded not so much the number of stripes, as the disgrace and infamy of being publicly whipped."

The sentence being again repeated, it was received with

great applause, accompanied by stamping of feet and clapping of hands.

The chairman then called for the sentiments of the spectators in reference to their approbation of the decision of the committee, desiring all who were satisfied with it, and would pledge themselves that I should receive no injury after the execution of the sentence, to signify it in the usual way. There was no dissenting voice.

The chairman then expressed in terms bordering on the extravagant, his high gratification of the sense of propriety that had been manifested in the conduct of the meetings, and that so much confidence was placed in the committee.* The crowd was now ordered to proceed to the public square and form a ring.

I had been assured that my trunk with all its contents, as they were taken out, should be returned to me. But while the crowd were leaving the house, Mr. Hunt, Editor of the *Nashville Banner*, and as I am informed, an emigrant from New England, where he was born, set himself busily to work to secure in his own hands, my journal, sketch book, business and private letters, etc.

By no one concerned in the whole proceeding, was there so much exasperated feeling shown, as by Mr. Hunt. It was now displayed in the pale, death-like countenance, the agitated frame, the hurried, furious air with which he seized the papers and tied them up in a handkerchief, clinching them in his hands, and at the same time eyeing me with an intense yet vacant gaze, bespeaking not only rage, but a consciousness of doing wrong. Of my papers I have heard nothing since Mr. Hunt took them into his custody.

I was told by Mr.——, of Boston, Mass., who accompanied Mr. Hunt to the Southern states, that on their first sight of slavery, Mr. Hunt was so shocked by the cruelties and barbarities which his eyes saw and his ears heard, that he again and again repeated that he must return to New England. He could not live and be obliged to witness such shocking abominations.

“Vice is a monster of so hideous mien,
That to be hated needs but to be seen;
But seen too oft, familiar with her face,
We first endure, then pity, then embrace.”

I entered the ring that had been formed; the chairman, (accompanied by the committee) again called for an expression of sentiment in relation to the sentence passed upon me; again the vote was unanimous in approbation of it, and

again did he express his gratification at the good order by which the whole proceeding had been characterized.

While some of the company were engaged in stripping me of my garments, a motion was made and seconded that I be exonerated altogether from the punishment. This brought many and furious imprecations on the mover's head, and created a commotion which was appeased only by the sound of the instrument of torture and disgrace upon my naked body.



I knelt to receive the punishment, which was inflicted by Mr. Braughton, the city officer, with a heavy cow skin. It was now the same hour of the night in which "Paul and Silas prayed and sang praises to God," and I felt that the foundations of the "prison walls [of slavery] were shaken." The Sabbath—emblem of that rest that remaineth for the people of God, was just commencing.

Nearly one-half of the Committee who condemned me were members of the different churches in Nashville. Two of them were preachers, (one a Methodist, the other a Disciple,) a large number of them were members of the Presbyterian church, with whom I sat at the communion table about three weeks before, seven of them elders of that church from whose hands I received the bread and the cup in remembrance of the sufferings of Christ; and one of those elders now stood and held my clothes while I was scourged.

I am told by my friends in Nashville that I owe my life to the professing Christians on the committee as they stood for my defense and accepted the whipping as a compromise measure.

These circumstances, together with the calm serenity of the midnight hour, and the thought of meeting that immense crowd at the bar of God, gave feelings better imagined than described. To give vent to these feelings I attempted to raise my voice to heaven in prayer. The death-like silence that prevailed for a moment, was suddenly broken with loud exclamation, "G—d d—n him, stop his praying." I was raised to my feet by Mr. Braughton, and conducted by him to my lodging, where it was thought safe for me to remain but for a few moments.

And though most of my *friends* were at the campground, I was introduced into a family of entire strangers, from whom I received a warm reception and the most kind and tender treatment. They will ever be remembered with grateful emotions.

On the ensuing morning, owing to the great excitement that was still prevailing, I found it necessary to leave the place in disguise, with only what clothing I had about my person, leaving unsold property to the amount of nearly three hundred dollars, and sacrificing at least two hundred on my barouche, horse, &c., which I was obliged to sell. Of my effects at Nashville, I have heard nothing since my return, though I have frequently written to my friends concerning them.

AMOS DRESSER.

Julian, Ncb. July 1897.

ZION

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A VOICE FROM ZION.

THE CHRISTIAN
Ordinance of Baptism

BY

TRIUNE IMMERSION.

A SERMON

BY THE

REV. JOHN ALEXANDER DOWIE,

General Overseer of the Christian Catholic
Church in Zion,

Delivered in Zion Tabernacle, Chicago, Illinois on
Lord's Day, May 10, 1897;

WITH A

CHARGE TO CANDIDATES FOR BAPTISM,

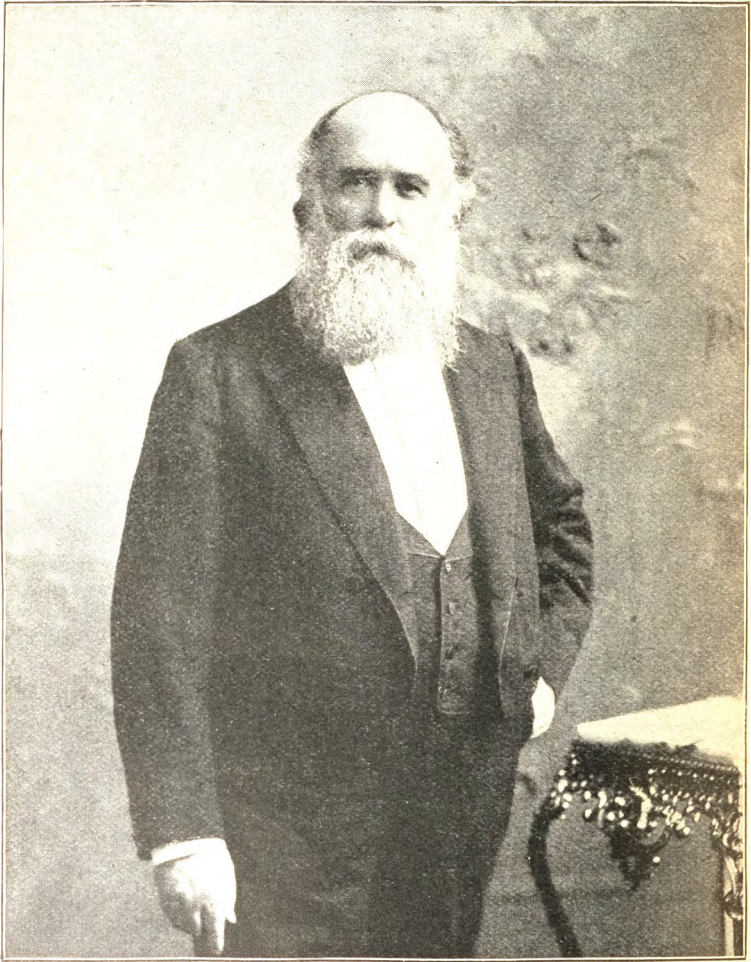
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John Alex. Dowrie

The Christian Ordinance of Baptism

BY

TRIUNE IMMERSION.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight and profitable unto this people, and unto all to whom these words shall come, in all the world, Oh Lord, my Strength and my Redeemer.

I read the following words in the Gospel according to Matthew, twenty-eighth chapter, eighteenth to twentieth verses:

And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth.

Go ye therefore, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost:

Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

Now I read from the Revised Version. Let me read it again:

And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the Name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world.

Now, beloved, I want to point out to you that in these words we have read there is, first of all, a Declaration; second, a Commission; third, a Command to establish an Ordinance and to teach Divine Laws and Obedience, and fourth, a Great Promise.

Now, consider the declaration of authority.

"All Authority hath been given unto Me in Heaven and on earth. Go ye therefore," says Jesus.

THE STRENGTH OF A MAN'S POSITION IS THE POWER THAT IS BEHIND HIM AND LAWFULLY VESTED IN HIM.

The Ambassador of the United States receives, today we shall say, a telegram from the Government at Washington directing him tomorrow morning to visit the Marquis of Salisbury, Her Majesty's Secretary of State for Foreign Affairs, to inform, through that great officer of State, Her Majesty's Government as to what are the wishes of the United States upon some great international question.

When that Ambassador, Mr. Bayard, enters into the presence of the Marquis of Salisbury, he does not stand there in

his personal capacity. He is there with seventy millions of people behind him. He is there representing all the wealth and all the strength and all the authority and power of the Government at Washington, and of the whole people of this United States.

And so when Her Majesty's representative in Washington speaks to Mr. Cleveland and the Government at Washington, he stands there clothed with the tremendous power of three hundred and fifty millions of people, representing the richest nation that has ever been on God's earth; the mightiest, strongest and not the least just in all the nations of God's earth, standing as it does for freedom and liberty, and the extension of Christianity, and using its tremendous power everywhere under the Banner of the Cross. When that man, Sir Julian Paunceforte, stands there, he represents the whole naval and military, financial and commercial standing of a great people who have had a national existence and a settled form of government for more than a thousand years.

But the man represents an infinitely greater power who stands before his fellowman to preach the Everlasting Gospel.

WE ARE AMBASSADORS FOR GOD.

We represent the Government of Heaven. (Amen.)

It is not representing of seventy millions, or three hundred and fifty millions, and the naval and military forces of a Nation. It is representing the Government of God the Eternal, with all the hosts throughout the starry heavens, with the omnipotent and omniscient authority which stands behind the Message of the Gospel of His Son.

All authority in heaven and earth is His, and when He speaks, throughout all the Universe the hosts of heaven wheel into line, and the hosts of hell must go before them. That is the strength of a man's position who is truly an authorized Messenger of God.

Elisha, confiding in his God, stands on the ramparts of the little City of Dothan, looking down into the valleys stretching out on every side. There are uncounted myriads of the children of the Devil, the heathen foe which has come to swallow up the children of God. It is not the King of Israel they fight against; it is that prophet who can tell what is being done in their secret chambers; that mighty man of God who has caused the Name of Jehovah God to be feared above the gods of the heathen. They want him, and they surround that little city.

Elisha's servant stands beside his master and looks at that foe, which can swallow up that city so easily, and says:

Alas, my master! how shall we do? And he answered, Fear not: for they that be with us are more than they that be with them.

"How can this be?"

Perhaps the servant thinks that Elisha has lost his head.
 "Where are they?"

That little City of Dothan has only the possibilities of a few hundred or thousand defenders, and there are hundreds of thousands of armed enemies in the valley.

Then the prophet, smiling in the face of his servant, raised his calm face to God and said:

"Jehovah, I pray Thee, open his eyes that he may see."

In a moment, perhaps only for a moment or two, that servant sees the chariots and the horsemen from heaven wheeling around that city in uncounted numbers; issuing from all parts of the skies, he sees the glorious angelic hosts of God.

Then he sees no more; but he has had one vision, and in that vision he has seen that

ALL THE POWERS OF THE HEAVENS ARE STANDING WITH THE
 MAN WHO STANDS FOR GOD.

That is the power of the Gospel; that is the power of this Church and Mission in Chicago today. One man with God upon his side is an absolute majority in any city or country, no matter how many millions there are on the other side.

So you see that when we are talking here, we do not forget how feeble we are and how many the foe are; but we do not forget that the invisible powers of heaven are wheeling around this Zion.

We shall fall upon the hosts of hell with the Sword of the Spirit, which is the Word of God, and give a good account of them. There is no doubt about it. It is coming. All authority in heaven and earth is His who has sent us with this Gospel, and He has said: "Go ye therefore, and make disciples of all nations."

Bring them to His feet as learners. And when you have brought them, baptize them! *baptize* them! BAPTIZE them!

You will notice that the revision has the correct rendering, not baptize them *in* the Name, but *into* the Name: "baptizing them into the Name of the Father and of the Son and of the Holy Ghost," the three Names of the ever-blessed Triune God.

That Ordinance of Baptism, originated and commanded by Christ, is the ordinance which we are about to celebrate.

I wish, therefore, to say that we have a right to celebrate it in the mode in which we celebrate it, both as to immersion and as to Triune Immersion, and into the three Names. It is my positive duty to command you to be baptized in that manner, for it is the command of the Lord to teach you "to observe all things" whatsoever He has commanded.

We now command you to be baptized in His presence: for our great Commander is not absent. The great Commander is

present now. He said "Lo, I am with you alway, even unto the end of the world."

Let me, as briefly as possible, show you what the command of God is as regards this Baptism.

First, as to the mode.

I will very briefly refer you first to the word Baptism.

The word *Baptisma* (βάπτισμα) is a word of definite meaning in the Greek tongue. It has no other meaning than that of immersion; it never did have.

Baptidzo (βαπτίζω), the causative form of the verb *Bapto* (βάπτω) as used by ancient historical writers, such as Homer in his "Odyssey" and "Iliad," and by Thucydides, represents the result of one vessel striking another and causing it to sink. The sinking was called a *Baptisma*. It was immersed, it was sunk; it was buried. The word *Bapto*, therefore, is a word that always means to immerse; *Baptidzo* to be caused to be immersed, and *Baptismo* the act of immersion by another.

I will give you a little incident which I would like to place upon record. It has never yet appeared in print, I think, although I have frequently used it in discourses on Baptism.

I was pastor for a time of a Church at Manly Beach, a beautiful seaside parish inside the beautiful harbor of Sydney. It is one of the loveliest harbors in the world, containing nearly 1000 miles of water frontage inside the Heads, and bejeweled everywhere with lovely islands covered with evergreens; for the native trees in Australia never wholly lose their leaves.

While living there, seven miles down the harbor, I used to have to wait sometimes at the Circular Quay for my steamer. There I made the acquaintance of a fruit-seller whose name was Ananure Pano, a Greek, who had been born in Smyrna. I found that he knew very little English; but he became interested in me and I in him. He did me little favors and I gave him little gifts.

At last, I said to him one day in his own tongue "Do you love Jesus?"

He looked at me with such a sad face, and he said, "No," in his own tongue; "I do not know Jesus."

I said to him, "Ananure, would you like to know God? I have come to the conclusion that your heart is very sad."

His tears gathered in his eyes and he said, "You are very kind, I am very sick and I am very sad, and I am a very bad man."

I had been praying for my Greek friend, and it seemed to me that heaven had opened up the way very beautifully.

And I continued the conversation, I found he had never read a page of the Scriptures in his life, and had never seen a complete Bible. So one day I got a copy in modern Greek of "He Palaina Diatheke" (Ἡ παλαιὰ διαθήκη), that is The Old Will,

the Old Testament. I determined I would not show him a New Testament until he had read the Old.

After he had begun to read "*He Palaia Diatheke*," how delighted he was every time I came to the landing. He would hold on to me, and have a nice present of fruit for me. He would tell me the wondrous things he was reading, and he would say, "It is wonderful about Adam and that mean Devil." And he would tell me about Noah and the awful flood.

He was intensely interested in Moses, and spoke of what a mighty character Moses was.

I had the most refreshing kind of remarks regarding the Bible from a man who had never read it. And when he got through, he said he was sorry he had read through the Bible.

I said, "You are only half through."

"Well," he said, "I did not read anything about Jesus."

I said, "Anarure, that was the Old Will, and I have been waiting for you to get through."

I took out of my pocket "*He Kaine Diatheke*" (Ἡ καινὴ διαθήκη), The New Will.

Oh, how delighted he was, as he read it from day to day. The Old Testament, beautiful as it was, faded away before the lovely story of Jesus, the lovely story of his Redeemer. How it all went into his heart, and he got a number of Greeks to read it with him. He got all the Greeks in the port, all the Greek sailors and fruit-sellers, etc. Then he got a Greek school-master to read to them, and to talk to them about it, and in a short time he came to me and said:

"OH, SHEPHERD, TAKE ME TO THE STILL WATERS AND BAPTIZE ME."

I said, "Anarure, what does *Baptisma* mean?"

"Why," he said, "*Baptisma* means *baptisma*."

"But," I said, "what does *baptisma* mean? Does it mean I shall take some water and sprinkle it upon your head or face?"

"No," he said.

"What does it mean?"

"Why," he said, "that is *rhantisma*, which means sprinkling."

"Well," I said, "Anarure, what does *Baptisma* mean?"

Now, mind you, he was, theologically, virgin soil.

He had not had any controversy on the question of Baptism. He had never heard of Baptists; he did not know there were any such people in existence as Baptists, or Lord's Supperists, or Presbyterians, or Congregationalists. He knew nothing about them. Thank God for that (laughter), and I was very glad I had virgin soil.

"Now," I said, "Anarure, I am not satisfied; I want to know what *Baptisma* is; give me a definition."

I spoke partly in English and partly in his own tongue, and I demanded a definition. Just as he gave it to me I will give you the definition of *Baptisma*.

DEFINITION OF BAPTISMA.

I had gone down purposely half an hour before my steamer came up to have this talk.

One who has been in Sydney will know the beautiful Circular Quay, where we were then standing. There are a great many little harbors there, but the largest indenture is that surrounded by this Quay, and it is largely used for commercial purposes, and is almost in the very heart of the city. Vessels of large tonnage are loaded there, and sailing vessels especially. They are towed out to the "middle of the stream," as we used to call it, and there they are anchored until the ship's papers are finally made out and clearance given at the Customs House. Vessels are then towed out to the sea, and catching the first fine wind, spread their white wings and speed away.

One of the largest liners, a wool ship, four-masted, if I remember rightly, was lying in the stream deeply laden and all its canvas ready to spread; and a very beautiful sight it was.

I was looking away over the water at that moment when I asked what *Baptisma* was, and again I said, "Give me an illustration."

He was a sailor, you know, and, sailor-like, his first idea was to take an illustration from a ship.

He looked at the fine vessel at which I was looking, and in the most eloquent language took me, as it were, on board, and said: "Now, suppose I go down and scuttle that ship (that is, make a hole in its bottom), and I go away. I would see that ship begin to go down, gurgle, gurgle, gurgle; it goes down, down, down, down; the water covers the deck, then the main yard, then the topmast; sinking until it is covered to the top of the masts, and the water flows over all. That is *Baptisma*!" (Laughter. Amen.)

Now, that was the definition of a Greek, not a theologian at all, telling me what the Greek word *Baptisma* meant; and I will back his interpretation against all dry-as-dust sprinkling theologians. He did not say what he did to please me, for I was at the time living, theologically, in the Valley of Dry Bones, and opposed to immersion. I found that it was a matter that I had to settle myself, if I wanted to follow Christ fully.

CONCERNING INFANT SPRINKLING.

I believe this young-looking man (turning to Judge Dowie, who was seated on the platform), my father, who looks a little younger than I do, so some folks say, took me up into St. Giles' Cathedral, Edinburgh, and had me sprinkled there when I was an infant; and if I am not mistaken, I howled like a

decent Christian baby ought to howl when a man grabs it up and throws cold water in its eyes.

But what had I got to do with that? I am not sure that my father was a Christian himself at the time, although he appeared to be, and answered all the questions satisfactorily.

But what had I to do with it? Baptism meant nothing to me then, an unconscious babe.

Occasionally I used to wonder, after I became a minister, whether I was right in that matter and whether the sprinkling of those little babies was not a great piece of folly.

One day when I was sprinkling babies (laughter), which I then called baptizing, I was reading the words, "And He took them in His arms and blessed them, laying His hands upon them." All at once it came to me, What on earth had that to do with baptism? It does not say that He baptized them. Probably these were sick babies whose mothers were pressing forward to the Lord with them for healing, and the older people were crowding in front of them. The Lord was displeased and said, "Suffer the little children to come unto Me, and forbid them not," and "He took them in His arms and blessed them, laying His hands upon them."

As I read these words, "He laid His hands upon them"—upon these probably sick children—I saw it was for healing and for blessing generally, but not for Baptism.

I thought, There is no Baptism in this. I then determined to settle that question before the next Baptism. I would find out whether there was a single case in the whole Bible in which I could honestly say that a baby had ever been baptized, either by sprinkling or pouring, or by immersion by Christ or the Apostles. I examined the New and Old Testaments, and I could not find one case. I have never been able to find anybody who could find one in which an unconscious infant, who is incompetent to repent or believe, had ever been baptized in any form. Then I began to examine farther, and found that the only Baptism that the New Testament contained, was the Baptism of Repentance and Faith for Believers who had first fully repented and then fully trusted.

REPENTANCE IS THE FIRST THING, NOT BAPTISM AND NOT FAITH.

I saw that the beginning of the Gospel of Jesus Christ, the Son of God, was written in these words in the first chapter of the Gospel according to St. Mark:

The beginning of the Gospel of Jesus Christ, the Son of God.

Even as it is written in Isaiah the Prophet,

Behold, I send My Messenger before Thy face.

Who shall prepare Thy way;

The Voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight;

John came, who baptized in the wilderness and preached the Baptism of Repentance unto the remission of sins.

I saw that the beginning of the Gospel was the Baptism of Repentance for the remission of sin, and that the very first act to which a penitent man or woman who was a believer in the Lord Jesus Christ was called, was Baptism. As I went on I found in that same chapter, the fourteenth and fifteenth verses, that Repentance was the first thing that the Lord demanded; for it is written in this verse:

Now after that John was delivered up, Jesus came into Galilee, preaching the Gospel of God, and saying, The time is fulfilled, and the Kingdom of God is at hand: repent ye, and believe in the Gospel.

And as I examined the Gospel, I saw that there came to John, one day before he was cast into prison, messengers that said:

Rabbi, He that was with thee beyond Jordan, to whom thou hast borne witness, behold, the same baptizeth, and all men come to Him.

Showing that Christ baptized.

I read in John 4:1:

When therefore the Lord knew how that the Pharisees had heard that Jesus was making and baptizing more disciples than John (although Jesus Himself baptized not, but His disciples).

I saw that through His disciples, He was baptizing, and then when I came to the end of Matthew I read these words that I have read to you today: "Go ye therefore, and make disciples of all the nations, baptizing them into the Name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things."

I felt then that I had to teach men to "observe all things" that Christ commanded. When I examined the Acts of the Apostles, I found the way of Pentecostal Blessing had come when men cried out to Peter, "What shall we do?" His answer to them was, "Repent ye and be baptized, every one of you in the Name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Ghost."

So I saw once more that Repentance and Baptism of Repentance was demanded as the first thing by the Apostle Peter on the Day of Pentecost.

When I went on studying, I saw this more and more clearly, and I saw everywhere throughout the whole of the Acts of the Apostles that Baptism was demanded of all that believed. I saw it even in that miraculous outpouring of the Holy Spirit at Cæsarea, when Peter was preaching and the Holy Spirit fell on the household of Cornelius, and they not only believed, but actually received the Holy Spirit.

Did Peter dispense with Baptism there?

No. Peter said: "Can any man forbid water, that these should not be baptized, which have received the Holy Spirit as well as we"? and he commanded them to be baptized.

This shows distinctly and positively that the reception of the Holy Spirit does not dispense with Baptism in any way.

The Word of God distinctly says that those men upon whom the Holy Spirit fell at Cæsarea were immediately, by apostolic command, baptized in water. And so, as I went through the Word, I found that

I COULD SPRINKLE NO MORE BABIES.

I remember when I learned this, and my wife and I were obedient, I longed for the time when I might be able to baptize my two dear children as believers.

That day did come, and in 1892, when I was engaged in a mission at Niagara Falls, at the Wesley Park Camp Grounds, I was asked by many of my friends to baptize them. My own dear children also wanted to be baptized.

Exactly opposite the American Falls, on the Canadian side of the Niagara River, there is a calm place where the little steamer called the *Maid of the Mist* lies, near which is a pool. I prodded around with a stick, and found that it was shallow. It contained about three or four feet of water, and was just like a divinely-carved baptistry on the very edge of the great chasm.

The first to be baptized was my own little daughter.

I was baptized in Australia fourteen years ago by single immersion, and received great spiritual blessing, for I acted up to all my light.

I became convinced about eighteen months ago that my Baptism was imperfect. I studied still more deeply the Word of God, and I came to this conclusion: that the mode of Baptism must not only be by immersion, but must be Triune Immersion.

About eighteen months ago, in Home No. 1, I was contemplating a large Baptism in Lake Michigan. Many of you who are now present were baptized then. I am not sure of the number, but I think there were 115 or more baptized that day.

I asked God for special preparation for that Baptism. It took place at Manhattan Beach, a few miles south of here, in the presence of many thousands of people.

When I do any studying of these matters I do not care one pin about my previous opinions or practices or what anybody has written on the subject. I only want to know the mind of God as revealed in His Word, and not human opinions. I have become convinced that we would be a great deal better off without a great deal of the theological writings of our time. I had come to a clear determination that I should be guided by the Word of God and an honest interpretation of it in everything.

Not a person in the world had ever said a word to me about Triune Immersion. But I had stated to some persons among us who believed in Triune Immersion, that I did not believe in Triune Immersion, and that I was satisfied with the single im-

mersion. I did not wish them, therefore, to agitate the question of Triune Immersion among our people. In fact, I was much more concerned in my study that day about the spiritual power coming through obedience in Baptism than with the mode itself. But quite suddenly, as I was studying, there came to me the exact meaning of the command: "Baptizing them into the Name of the Father, *and* of the Son, *and* of the Holy Ghost."

As I looked at these words, I applied to them the simple business practice that I would apply to other words.

If I had a contract saying that a transaction was proposed to me in the name of John, *and* of James, *and* of Peter, I should distinctly understand that these were the names of three separate persons; and, if I entered into that transaction with John Jones, *and* James Smith, *and* Peter Robinson, I should expect John Jones, and James Smith, and Peter Robinson to sign the contract, each and severally, if it was a transaction that required the signing of these persons.

Now, when I looked at this command I said to myself, "Why, John Alexander Dowie, you have not baptized properly. Here is the command of Jesus that you are to baptize into the Name of the Father, *and* of the Son, *and* of the Holy Ghost. The ellipsis is perfectly clear, and you must baptize into the three Names of the one God."

I saw in a moment the significance of this mode of Baptism, as in agreement with my mode in the ministry of Divine Healing. When I lay hands upon the sick, I do so with these words: "In the Name of the Lord Jesus, in the power of the Holy Spirit, and in accordance with the Will of God our Heavenly Father."

I recognize in the laying on of hands that it is my duty in the Name of the Lord Jesus to recognize the Power of the Spirit and the Will of the Father. God has justified that three-fold invocation, for I have seen larger numbers healed than any one man on earth. I have laid hands upon great numbers, and upon about seventy thousand persons in one year in this city.

GOD HAS HONORED THIS MINISTRY.

I saw at once the harmony and significance of Triune Immersion, and I immediately began then to hunt up what the early fathers had written.

I found that the writings of the early Church fathers showed the practice to be Triune Baptism, and if any of you have the desire and opportunity you will find in the able article on "Baptism" in the Encyclopedia of Religious Knowledge a very clear discussion of the whole matter, and the frank admission on page 201 that "Baptism in the early Church was by Triune Immersion."

Various explanations were given. Some referred it to Apostolic custom. Even the Roman Catholic and the Lutheran baptismal rituals require a "triune effusion" (pouring). The Greek Church follows to this day the practice of Triune Immersion.

Martin Luther directed when a Jewess was to be baptized, that she was to be clothed in a certain way. She was to be put in the water to her neck, and then immersed into the Name of the Father, and of the Son, and of the Holy Ghost—three immersions.

As I went along I saw that the scholars had come to the conclusion that the Greek Church of today was correct as regarded Triune Immersion; for the Greek Church, although it errs in baptizing unconscious infants, baptizes them by Triune Immersion into the Name of the Father, and of the Son, and of the Holy Ghost.

The infant child of the present Czar of Russia was baptized the other day openly before the assembled nobles of the Russian Empire by Triune Immersion in a specially prepared bath of marble and gold, in which the little one was plunged three times in accordance with the Greek Church.

I will not continue further, but will say this, that as I pursued my investigation, which was first of all from the Scripture, and then from the early Christian fathers, and then from the ablest modern Christian writers, I found that every man who was really candid upon the question had to admit that

TRIUNE IMMERSION WAS THE PRIMITIVE AND APOSTOLIC MODE.

It is the only mode in which you can carry out Christ's instructions to "baptize into the Name of the Father and of the Son and of the Holy Ghost."

When I saw that, I immediately took a decisive step.

I have never been afraid to take a step when I see the truth.

I said to a brother who believed in Triune Immersion: "Come down with me to Manhattan Beach and immerse me into the Name of the Father, and of the Son, and of the Holy Ghost." And so, a few days before I baptized over 100, I was immersed, and have immersed every one from that time by Triune Immersion.

I will tell you what the result has been.

Great blessing accompanied my ministry up to that time; but I will call you to witness to this remarkable fact, that greater spiritual blessing began to accompany my ministry from that time. I have seen in twenty-six Auditorium meetings an aggregate of 80,000 attendances in which God was sought in open repentance and faith by audible confession.

But God has made me very happy ever since, although

it was accompanied by severe trial. I have never had a shadow of doubt on the subject since. I have been very happy in baptizing believers by the mode of Triune Immersion.

Some persons say, "Oh, but that is three baptisms; that is not one, and the Scripture says, 'One Lord, one Faith, one Baptism.'"

It says one God, does it not? But is not that God a God in three persons—God the Father, God the Son and God the Holy Ghost? Is not that one God?

Audience—"Yes, sir."

IT IS ONE GOD IN THREE PERSONS; AND ONE BAPTISM IN THREE IMMERSIONS.

"Oh no," said somebody the other day, "I do not believe that; that is begging the question."

I said to a friend who discussed this the other day, "Did you have two dinners?"

"No, I had one dinner."

"Well," I said, "you dined with me, and you had one dinner. You had soup, did you not? and meat and pudding?"

"Yes, sir."

"Well, you had three courses, and you only had one dinner." (Laughter and applause.)

No one would call that three dinners.

Now, Baptism consists of three immersions, and yet it is only one Baptism; and, moreover, that is the emblem in Scripture of the Atonement.

The Israelites sprinkled the blood by Divine command, in three places: on the lintel and the two sideposts of their doors. That was one sprinkling with three distinct operations.

If you will notice, all great acts, in Prayer and in Baptism and in Healing, and in the exercise of all the Gifts of the Spirit, are done by the Will of God the Father, in the Name of God the Son, and come to us in the Power of God the Holy Spirit. No prayer can be acceptably offered to God which does not admit and express the blessed Trinity of God.

I therefore say that Christian Baptism is by Triune Immersion, and that this mode is well pleasing to God, and the Word of God.

Now, then, the next thing is this: Who shall be baptized?

Certainly not babies, and therefore only those who repent and those who believe.

Let me guard here against a mistake that might be indulged in by some.

The question is asked, Is a person not saved who is not baptized?

I reply unhesitatingly:

SALVATION DOES NOT DEPEND ON BAPTISM; BUT TRUE BAPTISM
DEPENDS UPON SALVATION.

The penitent thief upon the cross was saved, and Jesus said: "Today shalt thou be with Me in Paradise"; and yet that penitent thief had never seen a baptistry, and never sat at the Lord's Supper.

The Lord said he would be with Him in Paradise that day, and yet he had never been with Him on earth.

I tell you, if a man repents and trusts God, he will get to heaven without either Baptism or the Lord's Supper, because a man is saved, not by these ordinances, but by Repentance toward God, and by Faith in our Lord Jesus Christ. (Amen.)

I therefore will never permit any one in the Christian Catholic Church to be driven back from the Lord's Table because he has not seen his privilege and duty in Baptism.

I was a Christian long before I was baptized by Immersion; I was a Christian a long time before I was baptized by Triune Immersion; and while I uphold and advocate Triune Immersion, I will not permit for one moment the declaration in this Church that a man is not a Christian because he has not seen his privilege and duty in this matter.

He is a Christian who believes in the Lord Jesus Christ, repents of his sins, and by the Holy Spirit has been led to repentance. It is a miserable mistake for any Church or minister to drive away from communion and fellowship those who have not come to the same degree of knowledge.

I thank God that the Christian Catholic Church is Apostolic and Christian enough, and Catholic enough, to receive into fellowship all whom God has received.

I tell you Christians who are not baptized that you are sinning. You are disobedient. You have no excuse for your ignorance now that God is showing you the way, and I tell you this, that unless you be baptized, from henceforth you will sin more deeply than before.

I do not say that sin would shut you out of God's salvation or out of heaven, but I will tell you what it will do:

DISOBEDIENCE WILL SHUT YOU OUT OF MANY OF THE PRIVILEGES OF A CHRISTIAN,

and keep you from obtaining many blessings that would follow obedience to God.

It is distinctly stated in the Word which I used this morning for my text: "We are witnesses of these things; and so is the Holy Ghost, whom God hath given to them that obey Him."

I do not believe that much will ever be given to a disobedient Church or to a disobedient man.

I believe that whatever blessing has crowned my ministry, and is accompanying it now, is because I obey my Lord Jesus Christ in everything that He has commanded me, if I die for it. And I am also prepared to demand that all who are with me shall follow Christ fully. (Amen.)

All who are willing to do what He commanded, stand to your feet and follow me in prayer.

All present stood, and repeated the following

PRAYER OF CONSECRATION.

My God and Father, I am willing to do as Jesus commanded. Give me power to follow Him in all things, and to obey in Repentance and in Faith, and to do right to my fellowman and in Thy sight. Give me power to follow Thee. Give me Thy Holy Spirit, for Jesus' sake. Amen.

Dr. Dowie then baptized forty-four believers in the presence of a very earnest audience.

The services were closed with the following

BENEDICTION.

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole Spirit and Soul and Body be preserved entire, without blame unto the coming of our Lord Jesus Christ; faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God, the fellowship of the Holy Spirit, abide in you, bless you, keep you, and all the Israel of God everywhere, forever. Amen.

CHARGE TO CANDIDATES FOR BAPTISM.

DR. DOWIE delivers a monthly discourse on this subject, and baptizes on each occasion large numbers, sometimes as many as 120 at one time.

The average has been over eighty for many months

The following address was delivered on the afternoon of Lord's Day, July 12, 1896, on which occasion there were eighty-seven baptized.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, and profitable unto this people, and especially unto those who are now following Thy dear Son in Baptism; for the sake of Him who, for our sake, came down from the highest heaven and was buried in Baptism, not only of water and of fire, but buried in the very depths of the earth for us. May we be buried with Christ in Baptism, too, for Jesus' sake. Amen.

Beloved friends, I want this afternoon to make my address on Baptism entirely to the candidates.

Dr. Dowie read a portion of the third chapter of Matthew, as follows:

Then cometh Jesus from Galilee to the Jordan unto John, to be baptized of him. But John would have hindered Him, saying, I have need to be baptized of Thee, and comest Thou to me? But Jesus answering said unto him, Suffer it now: for thus it becometh us to fulfil all righteousness. Then He suffered him. And Jesus, when He was baptized, went up straightway from the water: and lo, the heavens were opened unto Him, and He saw the Spirit of God descending as a dove, and coming upon Him; and lo, a Voice out of the heavens, saying, This is My beloved Son, in whom I am well pleased.

I will now read from the last portion of that same Gospel, the twenty-eight chapter and the eighteenth verse:

And Jesus came to them and spake unto them, saying, All authority hath been given unto Me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the Name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world.

In the Acts of the Apostles, the second chapter, we read at the close of the discourse of Peter on the Day of Pentecost:

Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do? And Peter said unto them, Repent ye, and be baptized every one of you in the Name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Ghost.

The forty-first verse of the same chapter:

They then that received His Word were baptized: and there were added unto them in that day about three thousand souls. And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers.

ADDRESS TO EIGHTY-SEVEN CANDIDATES FOR BAPTISM.

Beloved friends, I especially address you in the presence of this congregation.

You have come together at this time desiring me to baptize you in accordance with our Lord's command.

It is always an intense joy to see this platform filled every month with candidates for Baptism. It was my privilege to baptize ninety-six on the last occasion. You have come from distant places, as well as from all parts of this city, seeking the Lord's blessing in Zion, and taking this opportunity of following Christ in Baptism.

I see some of you are here from Pennsylvania. Here is Brother Reed, whose brace hangs upon this wall, and who, for nearly twenty years, was an invalid, unable to sit up for more than half an hour. His brace is hanging here, and he is back in Zion ready to follow his Lord fully.

Some are from British Columbia, Oregon, California and Colorado, and one from Salt Lake City, Utah.

Two have come all the way from Australia, my home and field of labor for many years. They come from Tea Tree Gulley in South Australia, and have come all the way to Zion for the one purpose of seeking God's blessing. Now they take this opportunity of following Christ in Baptism.

In all parts of this land, and from distant lands, many are setting their faces toward Zion. They are receiving what is better than any Baptism in water, the Baptism of the Holy Ghost. This in a measure precedes and more gloriously and fully follows this Baptism in water.

I thank God for the many, too, who are present every month who have been brought out of darkness into light, and who are seeking Baptism, having been converted within these walls. I rejoice to see quite a number of those who had once been in the Church of Rome. Welcome to Zion, and to the Christian Catholic Church.

Now I wish to say a few words concerning the Apostolic doctrine and fellowship, and breaking of bread and prayers, as well as Baptism.

We do not propose to have a Church that is modeled upon any other than the primitive Christian, Catholic and Apostolic Church which our Lord Jesus Christ Himself founded.

By that word Catholic I mean what the Scriptures mean, when it is attached to the Epistles; for instance, those of St. John, and St. James, and St. Peter, and Jude. These Epistles

are all called "the General" Epistles; but the word in the Greek is "the Catholic" Epistles.

The word Catholic means general or universal. That was a name given in the very earliest ages to the General Assembly and Church of the Firstborn. It was Catholic in the sense that it was general or universal. The Church of Christ, blessed be His Holy Name, is not limited to earth. The Church of Christ fills all the Heavens. (Amen.)

We rejoice to think that the Church is Catholic in that glorious sense. Not merely for this earth, but that it is the one General Assembly and Church of the Firstborn whose names are written in Heaven—that countless host whom no man can number.

I love to have the Church remember that beautiful, ancient and Scriptural word Catholic, which has been so much perverted. The Church of God is not Roman Catholic, nor Greek Catholic, nor English Catholic, nor American Catholic, nor Australian Catholic; but it is Christian Catholic. (Amen.)

It is the General and Universal Church of Jesus Christ, which He has purchased with His blood.

I therefore as the General Overseer of the Christian Catholic Church in Zion welcome you. I desire this day, lovingly, to express my gratitude to God that I have been privileged to baptize so many hundreds and thousands into the Name of the Father and of the Son and of the Holy Ghost.

And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers.

The apostles' doctrine was very simple. It was a doctrine:

First, of Repentance toward God;

Second, of Faith in our Lord Jesus Christ;

Third, Obedience unto God, and the reception of the Holy Ghost.

They had fellowship with each other in the breaking of bread in the communion of the Lord's Table, and fellowship with God in prayer.

Beloved friends, in the presence of God the Father, and His Son our Saviour, the Lord Jesus Christ, who is with us always, and in the presence of these human witnesses, I ask you these questions, which I trust you will not answer other than truthfully:

First, so far as you know your own hearts, have you repented of all your sin? Have you vowed to do right to those whom you have wronged, and in God's sight to do right in all things? According to your opportunity, have you performed, and do you intend still to perform, every part of that vow not performed? Can you say, I have?

Candidates—"I have."

General Overseer—Are you trusting in the Lord Jesus

Christ, and in Him alone, for Salvation, believing that He is the Lamb of God who taketh away the sin of the world, and that only through faith in Him you can ever enter heaven? Is that your belief, and can you say, By the Grace of God, it is?

Candidates—"By the Grace of God, it is."

General Overseer—Are you earnestly seeking in this Baptism to obey Christ's command, to be baptized into the Name of the Father, and into the Name of the Son, and into the Name of the Holy Ghost? Are you determined to obey the words that I have just read to you: that when you are taught anything that is in accordance with God's Word, you will, by His Grace, obey all things that He has commanded you? Can you say, By the Grace of God, I am?

Candidates—"By the Grace of God, I am."

General Overseer—Will you seek earnestly in this Baptism for the guidance, and the power, and the presence of the Holy Spirit, that you may not only be baptized in water, but that, being buried with Christ in Baptism, you may rise with Him in newness of life? Being led by the Spirit, will you no longer follow the lusts of the flesh, but live unto God and to Him alone? Is that your desire, and can you say, It is?

Candidates—"It is."

General Overseer—Then it is my duty, my joy and my privilege, as your brother in Christ, and as the General Overseer in His Church, to baptize you "into the Name of the Father and of the Son and of the Holy Ghost."

You have witnessed a good confession before many witnesses. May God grant that your after life shall prove that this confession shall never be departed from, and that when you and I stand before the Great White Throne, when earth and seas have fled, we may hear the Judge pronounce our name with blessings on our heads.

Bowing your heads, let me commit you to God.

The General Overseer then offered the following

PRAYER.

Father in Heaven, for Jesus' sake hear our cry. We commend to Thee these brothers and sisters who are about to follow the example of Thy Son, that they may be buried with Him in Baptism. Let them rise to newness of life. They have repented; they have believed; they are determined to follow Thee fully. May Thy Holy Spirit enter into them, and cleanse them from every pollution of the flesh, and of the spirit, until they are clean every whit, for Jesus' sake. Amen.

Now, beloved friends, let us all rise together and sing the closing hymn.

After singing the hymn, "The Great Physician," the congregation joined the General Overseer in the following

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name take me as I am; make me what I ought to be; give me power to do right to any whom I may have wronged; to restore, to confess, and to do right in Thy sight. Forgive my sin, for

the sake of Jesus, the Lamb of God who taketh away the sin of the world; take away my sins, and make me clean in spirit, in soul, in body, for Jesus' sake. Amen.

The services were then closed with the following

PRAYER AND BENEDICTION.

Father in Heaven, grant that this prayer may be answered, and that these dear people may be blessed. Open up the way for another glorious onward movement of Zion, that multitudes may be blessed. Now bless us in this glorious Ordinance. Let the Love of the Eternal Father, the gracious, sweet presence of our Lord and the atoning efficacy of His blood, and the precious quickening power of the Holy Spirit, One Eternal God, rest upon these who are about to be baptized, and upon all this company.

And may the very God of Peace Himself sanctify you wholly. And I pray God your whole Spirit and Soul and Body be preserved entire, without blame unto the coming of our Lord Jesus Christ; faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God and the fellowship of the Holy Spirit be with you who stay and you who go, and with all the Israel of God everywhere, forever. Amen.

The very solemn Ordinance was then administered before a large congregation to eighty-seven candidates.

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